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QUESTION

The Business Office of the CATHOLIC MIND is considering two projects recently offered for its consideration. We solicit the comments of our subscribers on either or both projects:

1. We have had many requests for back copies of the CATHOLIC MIND, most of which are out of print. Therefore in order to supply libraries and others we are considering the production of a microfilm edition of the CATHOLIC MIND, volumes 1-50, 1903-1952. At this time it is thought that the list price of the complete file would also be in the neighborhood of \$200.00. Individual volumes would be made available on microfilm at a proportionate rate.
2. In connection with the production of the microfilm edition it might be possible to issue a printed author and detailed subject index of approximately 300-350 double-column pages. The anticipated price for this, depending on a minimum of 500 subscribers, would range between \$7.50 and \$10.00. A minimum sale of 500 copies would be required before it would be possible to proceed with publication. Publication might be set for mid-1959.

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IN THIS ISSUE

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- CHARLES ABRAMS, Chairman of the New York State Commission against Discrimination, pleads for deeper understanding of the problems of minority groups.
- EUGENE G. LAFORET, M.D., of the Boston University School of Medicine, discusses boxing from the medical man's viewpoint and concludes that the manly art, as pursued today, is immoral.
- JOSEPH B. SCHUYLER, S.J., Professor of Sociology at Loyola Seminary and Fordham University, spotlights the sociological meaning of the Sacrament of Confirmation and its implications for the lay apostolate.
- DAN HERR, Director of Chicago's Thomas More Association, strikes a blow for the loyal Catholic's right to criticize.
- ERIC VON KUEHNELT-LEDDIHN shows why Catholicism is wrongly labeled conformist.
- JAMES O'GARA, Managing Editor of the *Commonweal*, discusses our urban housing problem and what Catholics should do about it.
- THE AMERICAN and NORTHERN RHODESIAN HIERARCHIES voice the Catholic position on racial segregation.

The world paid tribute to Eugenio Pacelli. It recognized in him a force for peace, justice and human dignity. Those not of the faith sensed that he represented something beyond the human realm, something beyond time.

A Great Man Dies*

EDWARD DUFF, S.J.
Editor, SOCIAL ORDER

THERE WAS a single, unforced refrain in all the comments on the death of Pope Pius XII: a great man has died. Has there ever been such unanimity from all corners of the globe, a unanimity which both the grudging praise or pouting silence of the Communist press and radio served only to underscore?

The world paid tribute to the intellectual brilliance, the greatness of heart, the exceptional energy and the personal holiness of Eugenio Pacelli. It recognized in him a force for peace, for justice, for human dignity. Those not of his faith sensed

that he represented something beyond the human realm, something beyond time, that he spoke God's judgment on human folly and offered God's guidance to a troubled world.

This unprecedented respect for the Papacy is based on more than mere admiration for the personality of Pius XII, an admiration mingled with affection on the part of the millions of people who had met the man who made himself available to all, great and small. It is the result, too, of the stature of his predecessors, of the consistency of the

*Reprinted from *Social Order*, 3908 Westminster Place, St. Louis 8, Mo., November, 1958.

Church's teaching and, not least, of the bitter lessons humanity has had to learn in this century.

Eugenio Pacelli was a seminarian when Jules Jaurès chose the anniversary of the apparition at Lourdes to declare in the French Chamber of Deputies:

The most priceless good conquered by man through all his sufferings and struggles is the idea that there is no sacred truth, that all truth which does not come from us is a lie. If God himself ever appeared before men, the first duty of man would be to refuse obedience and to consider him as an equal with us, not as a master to whom we should submit.

For the centenary of the apparition at Lourdes this year the French Government—whose President and Premier believe that God has indeed appeared before men and guides them through his Vicar, the Bishop of Rome—was officially represented at the ceremonies.

When Eugenio Pacelli was Papal Secretary of State, the Church in Mexico was persecuted with a calculated obscenity that has not been surpassed in the Iron Curtain countries today. At his death leaders of Mexico's House of Deputies and its Senate publicly expressed their sorrow, the President sent a message of condolence to the Papal Nuncio, the President-elect and his wife visited the Nunciature to offer their sympathy.

When Eugenio Pacelli was elected Pope, the Nazi press angrily listed him as an enemy. Today there is a Pacellistrasse in both Munich and Berlin; the doctrines of the Nazis, which he combated, are officially proscribed in the German Federal Republic.

Since Eugenio Pacelli's election as Pope, the lives of more than 50 million Catholics have fallen under the control of Communist dictatorships. Sensitive to injustice, especially when it struck at the rights of God, solicitous as father and pastor, Pius' calm serenity derived not merely from a conviction that evil systems inevitably collapse but more profoundly from an unshakable trust in divine Providence.

Two Preoccupations

Pope Pius' "spiritual testament," so his will declared, is to be found in the 40 encyclical letters and the numerous allocutions he pronounced. Will it be thought hazardous to disengage two principal preoccupations from such a richness of utterance on so many topics? It is not to forget for a moment that the Holy Father's chief concern was the preservation of doctrine and the promotion of the inner life of the Church to suggest that these two particular emphases in his teaching correspond to the "two pernicious errors" which he noted in his first

encyclical, *Summi Pontificatus*, of October 20, 1939.

The first error he described as

...the forgetfulness of that law of human solidarity and charity which is dictated by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ...

Pius XII was, in consequence, an unabashed internationalist. He became an accomplished linguist the better to communicate with men of other nations. He viewed the diversity of races and cultures as enriching and embellishing the unity of the human race through the sharing of their own peculiar gifts and by their reciprocal interchange of goods. He was against all barriers separating people.

To demonstrate the basic equality of all races, he consecrated bishops from mission lands, saw to it that every continent was represented in the College of Cardinals. He urged the preparation of colonial peoples for leadership and ultimate independence; he decried the hoarding of economic resources and the blocking of access to raw materials as an injustice. While pointing out its structural defects, he praised the United Nations, associated the Holy See with several of its Specialized Agencies and incessantly entreated Catholics to support organizations for European and international cooperation.

The second error, as described in Pius XII's first encyclical, is

contained in those ideas which do not hesitate to divorce civil authority from every kind of dependence upon the Supreme Being—First Source and absolute Master of man and of society—from every restraint of a Higher Law derived from God as from its First Source.

Eugenio Pacelli was the most modern of men, interested in the problems of depth psychology, traffic control, automation and civic tolerance in mixed societies. He used an electric razor and typed his own speeches. But he knew that one modern idea—namely, that man creates his own laws—was a throwback to barbarism. He never ceased to point out the consequences of the denial of "the dependence of human right upon the divine": the inevitable defecation of the state, the race, the political party or the greedy individual, the imperiling of stable family life, the impossibility of honest cooperation between nations.

This is God's world, he kept repeating; it is subject to the laws He has built into its nature, laws which must be obeyed, if man is to be truly free and really happy. What the moral imperatives of these laws are, the Sovereign Pontiff was mandated to declare:

To draw a line of separation between religion and life, between the supernatural and the natural, between the Church and the world, as though they had no relation to each other, as though the rights of God were not valid within the whole realm of human and social life, this is manifestly unchristian.

To bridge the distance between religion and the world, Pope Pius XII relied mainly on an alert and instructed laity. Their role and responsibility he magistrally set forth in the encyclical on the Mystical Body. In the last week of his life, the Holy Father approved an Instruction of the Congregation of Rites encouraging the faithful to take a more active part both in reciting the responses of the Mass and in singing the Ordinary during a Solemn or sung Mass. Receiving a group of Catholic educators that same week, the Pope insisted that Catholic education must adapt itself to modern needs, that its scholarly competence must be second to none and that pupils in Catholic schools must always think of their future careers "as the exercise of a responsibility in saving the world, by means of which they will realize their highest spiritual destiny."

Interest in the U. S.

The interest of Pius XII in the United States was unfeigned. Among his "spiritual testament" is the encyclical, *Sertum Laetitiae*, written to commemorate the sesquicentennial of the establishment of the hierarchy in this country. Generous in its praise of our Catholic life and of our political institutions, its warning of the dangers to family life, of the perils of material abundance, of education without spiritual values are counsels we must

not neglect. The encyclical contained a challenge and an earnest hope:

What a proud vaunt it will be for the American people, by nature inclined to grandiose undertakings and to liberality, if they untie the knotty and difficult social question by following the sure paths illuminated by the light of the Gospel and thus lay the basis for a happier age!

It was a task, the Holy Father suggested, to be undertaken in cooperation with non-Catholics. Their expressions of "sentiments full of homage and noble respect" at the time of his election were, the Holy Father continued, "a consolation to us in hard and troublous times."

It is evidence of the greatness of Pius XII that reviewing in his six-paragraph will a career that had known no detour, no check, no reverse, he accused himself "of the deficiencies, of the failures, of the sins . . . of my insufficiency and unworthiness" and asked "pardon of all whom I may have offended, harmed or scandalized by word or deed." In the judgment of his contemporaries of all faiths he was a man whose stature, universally recognized today, will surely grow in the decades and centuries to come. In a fashion and to a degree he never suspected, Eugenio Pacelli was

"A swinging wicket set between
The Unseen and the Seen."

"Nor do I need to leave a 'spiritual testament' . . . The many acts and discourses decreed and pronounced by me . . . suffice to make my thoughts on various religious and moral questions known to all who might perhaps wish to know them."—LAST WILL AND TESTAMENT OF PIUS XII.

A Pope Speaks . . .

On Regimented Economy

No one will deny the need for assurances, for a vigilance exercised by the public authorities to the advantage of businessmen themselves, as well as the good of the people. Let us hope, however, that the State will remain within the limits of its function, which is that of complementing private enterprise, overseeing it and, if necessary, aiding it. Government should not substitute itself for private enterprise when the latter acts successfully and usefully. Between the two components of the economic movement, the forces of progress and the elements of organization, a balance must be maintained if we wish to avoid falling into anarchy or stagnation.—February 17, 1956.

On Literary Criticism

In a society like our own, so jealous to exercise the right of free press, the criticism of good people, based on a much more sacred right, is certainly one of the most proper means to prevent the spread of evil. This is all the more necessary, because such evil spreads under the appearance or pretext of good. In such matters of the gravest danger to souls, the intervention of some higher authority is justified and necessary. Criticism, however, that is based on the norms of truth and

morality, is better adapted, perhaps, to the mentality of the modern man who, though welcoming the assistance of a critic in whom he has confidence, wishes to judge things for himself.—February 13, 1956.

On the Primacy of the Spiritual

To base the security and stability of human life on mere quantitative increase of materials is to forget that man is above all a spirit created in the image of God, responsible for his actions and his destiny. It is to forget that he is capable of governing himself and that in this he finds his highest dignity.—March 11, 1956.

On American Economic Aid

The countries of the West appreciated the considerable aid given them after World War II by America, which enabled them to repair the great damage they had suffered and to re-equip and modernize their industries. No one can deny the great generosity to which that aid testifies. We like to think that, beyond its economic significance and the eloquent testimony of international solidarity it gave, it heralds the dawn of a higher conception of man and human society.—September 18, 1955.

On Lay Activity in the Church

Though the Church refuses to allow the extent of her activity to be unduly limited, she does not thereby suppress or diminish the freedom and initiative of her children. The ecclesiastical hierarchy is not the whole Church and it does not exercise powers in the external forum in the same way as the civil powers which, for example, deal with their subjects only on a juridical basis. You are members of the Mystical Body of Christ, a part of it, in the same manner as a member of a body which is animated by a single mind, living one and the same life. The union of the limbs with the head does not in any way mean that they abdicate their autonomy or renounce the exercise of their functions. On the contrary, it is from the head that they receive the constant impulse which enables them to act with strength, precision and in perfect coordination with the other limbs, to the benefit of the whole body.—September 29, 1957.

On the Cinema

This confidence which We maintain towards the cinema as an effective and positive instrument of mental development, education and improvement, moves Us to exhort the makers and producers to discharge every effort to free it not only from artistic decadence, but particularly from having any share in a lowering of morals, and to present to them in perspective the unsullied regions of the ideal film.—October 28, 1955.

On Colonialism

The Western peoples, especially those of Europe, should not remain passive in futile regret over the past or in mutual recrimination over colonialism. Rather they should set themselves constructively to work to extend, where it has not yet been done, those true values of Europe and the West which have produced so many good fruits in other continents. The more Europeans strive for this, the more help will they be to the just freedom of young nations which, in turn, will be saved from the pitfalls of false nationalism.—*Christmas Message*, 1955.

On Internationalism

The Christian cannot remain indifferent to the evolution of the world. If he sees, now in rough outline, a development, under the pressure of events, of a constantly narrowing international community, he knows that this unification, willed by the Creator, ought to culminate in a union of minds and hearts which is held together by a common love. Not only can he, but he must, work for the achievement of this community still in the process of formation.—April 27, 1957.

On the Catholic Press

To the bishops, the press, as all the faithful, will give loyal obedience. But in regard to questions in which the divinely appointed teachers have not pronounced judgment—and the field is vast and varied, saving that of faith and morals—free discussion will be altogether legitimate, and each one may defend and hold his own opinion. But let such an opinion be presented with due restraint; and no one will condemn another simply because he does not agree with his opinion, much less challenge his loyalty.—May 14, 1957.

On the Ghetto Mentality

Nothing is more foreign to the Church of Jesus Christ than division. Nothing is more harmful to her life than isolation, retiring into one's self, and all the forms of collective egoism which induce a particular Christian community, whatever it may be, to close itself up within itself.—April 21, 1957.

On Economic Cooperation

*** There is no place for that cold and calculating egotism which tends to hoard economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.—*Christmas Message*, 1941.

On Socialism

*** The church has condemned the various forms of Marxist Socialism; and she condemns them today, because it is her permanent right and duty to safeguard men from currents of thought and influence that jeopardize their eternal salvation. But the church cannot ignore or overlook the fact that the worker in his efforts to better his lot is opposed by a machinery which is not only not in accordance with nature, but is at variance with God's plan *** —*Christmas Message*, 1942.

On Revolution

Salvation and justice are not to be found in revolution but in an evolution through concord. Violence has ever achieved only destruction, not construction; the kindling of passions, not their pacification; the accumulation of hate and destruction, not the reconciliation of the contending parties. And it has reduced men and parties to the difficult task of building slowly after sad experience on the ruins of discord.—June 13, 1943.

On the United Nations

No one can wish success to [the United Nations] *** with greater enthusiasm than he who has consciously striven to make the Christian and religious mentality reject modern war with its monstrous means of conducting hostilities.—*Christmas Message*, 1944.

On Nationalization

Christian associations agree with nationalization only when it is seen to be required by the common good, that is, when it is seen to be the only really effective means by which to remedy an abuse, or to avoid wasting the country's productive resources * * * [but] they insist that nationalization in any case implies the obligation of paying a suitable indemnity * * *.—March 11, 1945.

On Totalitarianism

* * * One of the vital requirements in any community of human beings * * * is the permanent establishment of unity in the variety of its members. * * * Totalitarianism can never meet that requirement, granting as it does to the civil power an unwarranted scope * * *. Equally unsatisfactory * * * is that conception of the civil power which may be termed "authoritarian," for this shuts out citizens from any effective share or influence in the formation of the social will. Consequently it splits the nation into two categories, that of the rulers and that of the ruled, whose relations to each other are reduced to those of a purely mechanical kind, governed by force, or else based on purely biological considerations.—Oct. 2, 1945.

On Tolerance

* * * The ever-increasing contacts and indiscriminate mingling of various religious denominations within the same national groups have induced the civil courts to apply the principle of "tolerance" and "freedom of conscience." In such circumstances * * * Catholics are in duty bound to practice political, civic and social tolerance with respect to the faithful of other denominations.—Oct. 6, 1946.

On the Role of the Church

To draw a line of separation between religion and life, between the supernatural and the natural, between the church and the world, as though they had no relation to each other, as though the rights of God were not valid within the whole realm of human and social life, this is manifestly unchristian.—Jan. 22, 1947.

On Free Enterprise

Economy is not by its nature an institution of the state any more than are other branches of human activity; it is, on the contrary, the living

product of the free initiative of individuals and of their freely formed associations.—May 8, 1949.

On European Community

*** The idea of a United Europe *** and other movements of the kind are a manifestation of the world's need to break through, or at least make more flexible, politically and economically, the old rigid lines of geographical frontiers, and to form larger groupings between countries with a view to common life and action ***.—July, 1950.

On Evolution

*** the Church does not forbid that in conformity with the present state of human sciences and sacred theology, research and discussions on the part of men experienced in both fields take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—for Catholic Faith obliges us to hold that souls are immediately created by God ***.—Aug. 12, 1950.

On Freedom of Communication

Away with the barriers! Break down the barbed wire fences! Let each people be free to know the life of the other people; let that segregation of some countries from the rest of the civilized world, so dangerous to the cause of peace, be abolished.—*Christmas Message*, 1950.

On Psychotherapy

Science affirms that recent observations have brought to light the hidden layers of the psychic structure of man, and it tries to understand the meaning of these discoveries, to interpret them and render them capable of use. *** But theoretical and practical psychology *** should bear in mind that they cannot lose sight of the truths established by reason and faith, nor of the obligatory precepts of ethics.—April 13, 1953.

On Prevention of War

The Divine Law of Harmony in the world strictly imposes on all rulers of nations the obligation to prevent war by means of suitable international organizations, to reduce armaments under a system of

effective inspection, to deter whoever should aim at disturbing the peace with the most fully guaranteed mutual dependence between the nations which sincerely desire it.—*Christmas Message*, 1957.

On Race

Among the many errors which derive from the poisoned source of religious and moral agnosticism, We would draw your attention to . . . the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind.—Oct. 20, 1939.



Tribute to Pius XII

The best tribute that Catholics can pay to the memory of Pope Pius XII is the resolve to make their lives conform to the missionary character of the Church and to serve the Church—as this great Pontiff did with all his mind and heart—as Christ living in our times.—*The SHIELD*, November, 1958.

America has been and must continue to be the great laboratory in which the essential freedoms can win the struggle against bias. In giving leadership in each community, we can thereby give leadership to the country as a whole and courage to a troubled world.

Our Growing Minority Problem*

CHARLES ABRAMS

IN THE last six years, I have served the United Nations on various mission in Africa, Europe and Asia. I found the disturbing ascendancy of intolerance throughout the world to be greatly underestimated. Almost every country I have visited or studied has a minority problem which is causing some measure of ferment. Religious intolerance in Pakistan and India cost more than 1 million lives less than a decade ago. Political and religious intolerance has wiped out millions in Russia and continues unabated.

Intolerance against refugee nationals has cut off whole ethnic groups from their homes and livelihoods. Color intolerance is strong against blacks in South Africa and against whites in other parts of Africa. There is intolerance against immigrant Chinese and Japanese because they are successful, and intolerance against people from the provinces because they are not.

The anti-Negro violence in England is the most recent manifestation of the surging tide. Here a nation of 51 million people now

*An address delivered at the National Conference of Catholic Charities, Columbus, Ohio, Sept. 20, 1958. Mr. Abrams is Chairman of the New York State Commission against Discrimination.

finds itself unable to cope with an immigration of only 130,000 blacks. The mother of the Common Law whose principles of equity have stood, at least for the last two hundred years, as an example and inspiration to civilized society finds herself cringing under a burden which, numerically, should have been insignificant compared to our own problem. But the very fact that it has happened in England should make us pause and view the problem of intolerance as more than one of the South or of South Africa. It should also make us review our own place in the universal scene and the part we must play in the looming battle for the preservation of human dignity in the world in which indignity is becoming the prevailing form.

The Crucial Front

More and more it seems to me likely that the crucial front on which the issue of 20th-century morality will have to be fought is in America. The United States, of course, has not been immune to the sting of bigotry. It came with the very first flow of immigration to our borders. It took as many forms as it is taking today elsewhere. The United States has experienced religious intolerance against Catholics in the Alien and Sedition Laws, again in 1850 in Know-Nothingism and again in 1915 in activities of the Ku Klux Klan. We have known anti-Semitic intolerance, nativism and the color intolerance which we still are facing today. But the fundamental good sense of the Ameri-

can people and their institutions have survived. The underlying ethic always scored against the tests and tensions of bigotry.

Yet the situation is far from secure today here or in the world. The free world and America in the last two decades have been riding a post-war wave of tolerance that surged in the wake of Hitler's demise. All the advances—the pronouncements of post-war treaties, the UN Charter, the numerous state civil-rights laws, President Truman's report on civil rights and the Supreme Court decisions on desegregation—were dividends earned from a war which was fought for a great ideal. When the war ended, that ideal was written into the UN Charter where it can still be read. But with time and tension, grim realities have supervened. The ideals are fading. The air is again filling with the smell of bile and bitterness. It is best, therefore, that we take stock of the emerging situation in its new, tormenting context.

The factors which have done more to precipitate hostility between groups here and elsewhere are by-products of a series of events, some of recent origin, some older. These are: the elimination of disease and the lowering of mortality rates which have combined to spiral the greatest population upsurge in world history (the largest population growth has been among the very groups who are the victims of bigotry); the imposition of rigid immigration restrictions which have bottled

up these groups, prevented their escape from oppression, hunger, or fear and confined them within national boundaries; the increase of industrialization and urbanization which is bringing an ever-growing number of minorities and hinterlanders into the cities where they confront already assimilated populations and challenge existing social institutions, housing, jobs and neighborhood associations.

As long as the borders of the United States were open and expanding, we received the oppressed, gave them haven and shared with them the fruits of our freedom. The frontiers of Canada and South America also helped absorb them. But with the curtailment of immigration, the battle-front has veered to the internal areas of the nations themselves.

Shifting Populations

On the one hand, rural poverty and industrial expansion are directing an ever-growing flow of population toward the city centers. In the United States the new workers are no longer mainly immigrants but in-migrants. They are citizens from the South and Puerto Rico as well as Mexican aliens who trek across the Rio Grande. These three migrant groups differ from the Europeans in that many of them are more identifiable by color. The prejudice which had formerly manifested itself against aliens and religious groups is now showing itself mainly against fellow citizens and against

people who are different in color or background.

Thus the new minorities who moved into old neighborhoods have precipitated a mass exodus by the older urban residents where the increasing emphasis upon social conformity in American life has reinforced a new pattern of suburbanization dedicated to exclusion of these people. The minority movements have affected churches and religious institutions and altered their composition. While previous migrants were better able to move up the social and economic scale, more recent newcomers have found themselves stratified in social condition.

The absence of housing has impeded their free access to areas of opportunity and confined them to overcrowded conditions and slums, thereby stultifying their spiritual and emotional life and holding them to a more lasting desuetude. The lack of education at the source of the migration and language difficulties have accentuated their concentration in overcrowded sections and distorted their family institutions. They have felt economic recession more deeply than others as evidenced by the fact that today more than twice the number of non-white workers are unemployed in the nation as are whites. Elsewhere too, the minorities are competing for jobs, are squatting in the city centers and challenging the old mores and established ways of the more settled groups.

For 160 years the United States

has remained the great testing ground for assimilation, freedom and faith. Today there is cleavage. For the first time since the civil war the Southern states have concerted their efforts to defy the law of the land. They have, in fact, enacted state legislation to undermine the national morality on equality of opportunity. Simultaneously, a new North has emerged which, having shed the cloak of indifference acquired in the days of Reconstruction, has taken on the newer garb of post-war idealism. Today 12 states with populations of more than 90 million persons have enacted and reinforced laws to protect minorities and assure them economic opportunity. Moreover, they have set up state agencies to assure them these protections.

These states have given an example not only of the new ideal of tolerance but of the practical means for dealing with prejudice. They are emerging as a symbol not only for America but for the world. While, therefore, we cannot close our eyes to the painfully difficult crisis in the South, we must also see that victory over Southern recalcitrance—as well as the survival of law over force—depends upon the continuance of that morality unimpaired in the North.

All too often, however, we remain insensible to the dangers. The cleavage has affected the security of our moral position. For one thing, within the Northern areas themselves, there is a growing group of citizens who feel themselves chal-

lenged by the minority movements into their neighborhoods. Legislators from suburban areas and from cities in which the minorities are not politically vocal are not only sympathetic to the Southern position, but are even yielding to the Southern Congressional bloc when it offers them support for their local projects in return for support of Southern segregationism.

The larger cities, which have been carrying the fight, have, in turn, been unable to expand their boundaries as they did 50 years ago. In consequence, they are facing a vast increase in the proportions of their minority populations and a flight to the suburbs of their more prosperous elements. While this has brought a greater political emphasis on equality in the cities, it has not offset the anti-racial elements at the state or Congressional levels. The looming challenge in America is whether the rising tension in the suburbs and smaller cities will bring an alliance between Northern opportunism and Southern standpatism and thereby submerge the great ethical structure that has been building up in the industrial North since the war.

The Church and Change

The Church in America has been one of the great institutions affected by these changes. Minority movements into old neighborhoods and mass exodus into the suburbs have affected the investments of churches and religious institutions. But the church is also the great bulwark of

tolerance. It has traveled a long way since the day it felt it had no role in social progress and that its only mission was to rescue individual souls from the perishing world and save them for a spiritual life.

Yet how rationalize the conflicts of its older members with its moral duties to the new neighbors? A few clergymen have openly opposed the newly arriving poor and have tried to rationalize the prejudice of their membership. In many other cases, an enlightened leadership has helped stem the senseless flight of the flock and brought about understanding between the old and new residents. In the vanguard of the fight against intolerance have been men like the Bishop of New Orleans who has given courage to enlightened people everywhere, in the North as well as in the South.

The question is one of morality and high principle. Yet there are also practical elements, which properly employed, can reinforce the principles. The missionary impulse derives from the conviction that a single religion possesses universal validity. From the consciousness of its spiritual and moral obligation the Church transmits its precepts. Thus churches sent forth their missionaries into other lands to convert people to the faith or to help and heal them. Today, the migrants pour into the areas where the churches are already established.

Many of the churches, however, seem bewildered by the challenge. As long as the missionary could

select the area where he could spread the faith, his task was looked upon as an opportunity. But when the people came to the areas of the established churches, some among them felt that the migrant threatened the church and its membership. The bewilderment is understandable for the movements have taken many churches by surprise. In some cases Protestant churches have found themselves surrounded by Catholic migrants while Catholic institutions have found themselves engulfed by Protestants. But is the only answer the demountable basilica which must follow the flock wherever it flees? Or should the Church accept the challenge and offer its charity, guidance, hope, and help to those who need it most?

It is in large measure religious leadership which must set the moral tone of the local and national communities and influence community attitudes and actions toward the higher aspirations. For the Church is the true repository of morality.

Only by maintaining the Christian ethic high can the gains we have so far made in America be preserved. That opportunity can be met by an attitude which accepts each newcomer and which condemns prejudice and violation of law as an offense against religious precepts; by teaching existing residents that fear of people who are different is repugnant to reason; by giving cooperation to all who come regardless of their color; by joining with civic and social groups of what-

ever denomination or composition toward common democratic objectives; by condemning violence against people who are different; by demonstrating that there can be progress in diversity; by espousing the thought that freedom of the individual and freedom of the church are indivisible; by acquiring and applying the techniques for tolerance as well as echoing the generalizations concerning tolerance; finally by supporting the Supreme Court when its rulings express the principles of human decency. For, as Pope Leo XIII said, "the true liberty of human society does not consist in every man doing what he pleases ... but [in this] that, through the

injunctions of the civil law, all may more easily conform to the prescriptions of the Eternal Law."

Above all, we must recognize that freedom of the individual is bound up with freedom of prayer; that the struggle for equality in America is a struggle for equality throughout the world; that America has been and must continue to be the great laboratory in which the essential freedoms can win the struggle against bias. In giving leadership in each community, we can thereby give leadership to the country as a whole, which in turn will give courage to a troubled world in which political, social and economic intolerance is giving increasing offense to the human spirit.



The Folly of Pacifism

Can you imagine how much worse would be the condition of the world today, bad as it sometimes seems, if pacifists, rather than workers for peace prepared to fight for their ideals, had been able to have their way when the heartbreaking but world-building decisions had to be made concerning the declaration of wars . . . from the days of the Revolution that made America possible, through the days of the Civil War that made America united and strong, to the days of the dreadful World Wars which kept America free? If pacifists had had their way, it is appalling to imagine what would be the condition of mankind—made slaves by unrebuked despots, divided by rival tyrants, and made stupid by the brutal domination, so hostile to intellect and to freedom alike, of the Nazi, the Fascist or the Red dictator.—*Most Rev. John J. Wright, Bishop of Worcester.*

The evidence indicates that boxing, as we know it today, should be condemned on both medical and moral grounds. For the sport is always potentially dangerous to life and health, and often actually so.

Boxing, Medicine and Morals*

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OF ALL forms of sport in which man is pitted against man, boxing alone has as its prime and direct object the physical injury of the contestants. Boxing would therefore appear to differ intrinsically from all other types of athletic endeavor and thus merit more than casual scrutiny. Moreover, its distinct formal object of necessity raises certain ethical questions. The marked increase in audience participation resulting from modern media of communication and the accompanying rise of professional boxing to the status of "big business" have estab-

lished the problem as one of practical importance. This study was undertaken in an attempt to reassess the role of boxing in contemporary society by presenting concrete medical evidence to serve as a basis for an ethical evaluation of the so-called manly art.

Historical Survey

According to Webster, boxing is "the art of fighting with the fists, especially when they are covered with padded gloves." This generic definition is quite accurate, although a purist might stipulate

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that present-day pugilism is essentially an encounter between two men of similar body weight who assail each other with gloved fists under predetermined rules and for a specific duration.

While "the art of fighting with the fists" is probably as old as mankind, John Boyle O'Reilly¹ felt that the Greeks were the first true boxers. He has stated, "Pugilism appears to have been one of the earliest distinctions in play and exercise that appeared between the Hellenes and their Asiatic fathers. The unarmed personal encounter was indicative of a sturdier manhood." One of the first descriptions of a boxing bout is contained in the account of the Argonauts' search for the Golden Fleece, with Pollux conferring unhappy immortality on King Amycus as the first recorded boxing fatality.

When the mists of mythology yielded to the dawn of recorded history, pugilism was already well established. In the era of the Grecian games boxing appears to have been bare-fisted. The Romans added a modification of their own—the murderous *caestus*, essentially a hand and forearm glove loaded with lead or iron. While pugilism in this form enjoyed a huge spectator appeal, the mollifying influence of Christianity and an understandable dearth of boxing aspirants gradually resulted in its decline. Thereafter little was heard of the sport until the late Renaissance when it reappeared.

In 1719 James Figg of England became the first generally recognized national champion boxer. Attempts were made to codify boxing regulations and "Broughton's Rules" were approved in August, 1743. These continued in force until 1838, when "The New Rules of the Ring" were adopted. Boxing remained a bare-knuckled affair until the late nineteenth century when gloves were introduced largely as a result of the efforts of John L. Sullivan. The present century has witnessed the rise of boxing to the level of a major entertainment industry with a relatively stable format.

Medical Aspects

Since by its nature boxing affords a unique opportunity to study the effect on the human body of relatively well-standardized traumata, it is not surprising that the medical profession has long been interested in this sport. As early as 1848 the first medical report on boxing appeared in the form of a study prepared for the French Academy of Medicine by Rayer-Collard. Subsequently, there has arisen a voluminous literature embracing virtually all the medical aspects of pugilism.

The most comprehensive survey to date has been the monograph of Jokl² which was published in 1941. Later studies, both clinical and experimental, have furnished additional valuable data. While it is not

¹ O'Reilly, J. B.: *Ethics of Boxing and Manly Sport*. Ticknor and Co., Boston, 1888.

² Jokl, E.: *The Medical Aspect of Boxing*, Pretoria, S.A., J. L. van Schaik, Limited, 1941.

possible to condense the vast literature satisfactorily within the limited space afforded here, we can present a résumé of studies that have been made.

Physical and Psychic Disadvantages

The physical and psychic advantages of boxing are difficult to evaluate. Kenny *et al.*¹ have conducted a survey in which they list the benefits usually attributed to the sport as part of the collegiate physical-education curriculum (TABLE I). To the medical practitioner, however, they do not outweigh the rather obvious disadvantages.

Death: The spectre of this most dramatic, though not necessarily most tragic, complication of athletic endeavor haunts every competitive sport as, indeed, it haunts every motorist, pedestrian, and housewife. However, fatalities are likely to occur more frequently in some forms of sport than in others. Because of uncertain data relative to the number of participants in each sport, it is not ordinarily possible to arrive at a statistically valid incidence of death for each form of competition.

With this stricture in mind, the study of Gonzales² is of considerable note since it is based on abundant material passing through the Office of the Chief Medical Examiner of New York City in the 32-year period

from 1918 through 1950. Fatal injuries were distributed among the various sports as noted in Table II. It is surprising, at least in the absolute number of deaths, that the relatively placid game of baseball achieves the dubious distinction of first place, with boxing third behind football. Although no facts are presented concerning the actual or estimated number of participants in each sport, the author concludes:

In recent years, opponents of boxing have expressed the opinion that the sport should be abolished, that it is potentially dangerous and not necessary to the development of those attributes which are most desirable in young men. Thirty-two years of boxing competitions, however, have produced fewer deaths, in proportion to the number of participants, than occur in baseball or football and far fewer deaths than result from daily accidents. It seems that the moral and physical benefits derived from boxing far outweigh the dangers inherent in it or any of the other competitive sports.

The statement that boxing has produced fewer deaths in proportion to the number of participants than has baseball or football appears rather gratuitous when one realizes that, in terms of individual exposure to injury, one baseball game is the equivalent of at least nine boxing bouts and one football game the equivalent of at least

¹ Kenney, H. E., Thacker, E. A., and Gebhart, H. C.: "The Evaluation of Boxing as a College Activity." *Research Quart. Am. Assoc. Health, Phys. Ed., and Recreation*, 11:80-93, March, 1940.

² Gonzales, T. A.: "Fatal Injuries in Competitive Sports," *J.A.M.A.*, 146:1506-1511, August 18, 1951.

eleven. In addition, Gonzales' proposition is hardly aided by the impression that the number of baseball and football contests at all levels of play probably far exceeds the total number of boxing bouts.

Cranio-cerebral injury—active: The incidence of acute severe cranio-cerebral injury in boxing is not readily determined since no extensive, accurate, and continuing statistical survey is maintained. However, in his monograph Jokl has collected forty-three reports of fatalities in the ring. Accurate necropsy findings were available in thirty-seven, in twenty-four of which the cause of death was cranio-cerebral injury, usually associated with hemorrhage. Injuries to the cervical spine and underlying cord accounted for an additional two fatalities. It is therefore evident that death during or shortly after a bout is most often the result of acute cranio-cerebral injury.

Chenoweth² believes that screening of boxers by X-rays will furnish a partial safeguard against such injuries by eliminating those whose skull is abnormally thin and who therefore would have increased susceptibility to intra-cranial injury. Various headguards have been devised for training bouts and are mandatory for inter-collegiate boxing. But there is little evidence that such apparatus significantly reduces the

hazard of severe head injury although they may prevent superficial lacerations.

Cranio-cerebral injury—cumulative: More insidious, but hardly less important than acute brain injuries, are the cerebral changes induced by repeated sub-lethal head trauma. In 1928 Martland³ became one of the first to call attention to these symptoms in boxers. He felt that definite anatomic changes could be found to account for the clinical picture and stated that nearly "50% of fighters who stay in the game long enough become punch-drunk." Eight years later, Carroll⁴ published his now-classic description of the evolution of punch-drunkness and estimated that 5% of subjects who box professionally for five or more years exhibit definite evidence of the symptoms and in the same period a full 60% will develop nervous and emotional changes which are obvious to those who knew them previously. He maintains that "no head blow is taken with impunity and . . . each knockout causes definite and irreparable damage. If such trauma is repeated for a long enough period, it is inevitable that nerve cell insufficiency will develop ultimately, and the individual will become punch-drunk."

This standard concept of the development of brain injury in boxers has been questioned by Kaplan and

² Chenoweth, L. B.: "Medical Supervision of Boxing." *Ohio Med. J.*, 47:913-914, October, 1951.

³ Martland, H. S.: "Punch-drunk," *J.A.M.A.*, 91:1103-1107, October 13, 1928.

⁴ Carroll, E. J.: "Punch-drunk," *Am. J. Med. Sci.*, 191:706-712, May, 1936.

Browder⁸ who studied 1,043 boxers in a four-year period. Observations at the ringside and after the fight revealed no neurologic deficit in the contestants, even in those who had been knocked out. Electroencephalographic data were also collected and the writers concluded that "correlation of the physical features and performance data of each fighter with the electroencephalogram failed to reveal any significant statistical results, except in the rating class in which statistical results indicated that those lower in ring-rating have the greater percentage of disorganized electroencephalograms."

Harris,⁹ however, challenges the interpretations of these investigators and suggests that they offer no proof that punch-drunk symptoms do not exist. In a smaller study, Busse and Silverman¹⁰ have presented evidence that objective changes do occur. Electroencephalograms were performed on twenty-four boxers and a statistically significant increased incidence of dysrhythmic records was found (nine, or 37.5%). They also reported that fighters who had been knocked out showed more severe disturbances than those who had not. Although evidence on specific points

may be conflicting it is difficult to believe that the punch-drunk syndrome is an unproved figment, as Kaplan and Browder imply.

Injury to the visual apparatus: Under this category Doggart¹¹ describes three types of derangement due to boxing: a) ocular damage, b) injuries to neighboring structures, including the ocular adnexa, and c) lesions of the visual pathways and other parts of the brain.

With respect to ocular damage, Albaugh¹² states that:

Although similarities exist between the types of eye injury resulting from boxing and those resulting from other occupations, some important differences must be noted. . . . Damage to the eye is almost always the result of a direct blow upon the eyeball, and is usually severe enough to cause profound pathologic changes. . . . One of the tragic features of eye injuries sustained in boxing is that all too often they are bilateral, and therefore completely disabling. In the series of 154 eye injuries included in this study, eighteen were bilateral (almost 12%).

Boshoff and Jokl¹³ reported ten cases of severe eye injury due to boxing and feel that from the aspect of potential eye trauma alone, boxing should be condemned as a sport.

⁸ Kaplan, H. A. and Browder, J.: "Observations on the Clinical and Brain Wave Patterns of Professional Boxers." *J.A.M.A.*, 156:1138-1144, November 20, 1954.

⁹ Harris, C.: "Dangers for Boxers" (Correspondence), *J.A.M.A.*, 157:612, Feb. 12, 1955.

¹⁰ Busse, E. W. and Silverman, A. J.: "Electro-encephalographic Changes in Professional Boxers," *J.A.M.A.*, 149:1522-1525, August 23, 1952.

¹¹ Doggart, J. H.: "The Impact of Boxing Upon the Visual Apparatus" *A.M.A. Arch. Ophth.* 54:161-169, August, 1955.

¹² Albaugh, C. H.: "Eye Problems in Boxing," *J. Internat. Coll. Surg.* 17:191-194, February, 1952.

¹³ Boshoff, P. H. and Jokl, E.: "Boxing Injuries of the Eyes." *Arch. Ophth.* 39:643-644, May, 1948.

They state, "Evidence is on record to the effect that among major sports, boxing occupies a special position, since it deliberately aims at producing head injuries."

Doggart appears to speak for the majority of ophthalmologists when he writes:

All medically qualified people have had the opportunity to dissect the head and neck. These are not the only targets for disabling blows, but we know that they are the most important, because they contain the seat of intelligence, together with a most fragile set of sense organs, a sequence of delicate nerves, and a number of other structures nourished by richly anastomosing blood vessels. The very thought of setting out to smash all this artistry is sacrilege, not sport. . . .

Maxillo-facial and aural trauma: Because of the nature of boxing, trauma to the maxillo-facial and aural areas is quite common. The repeated occurrence of hematomas of the ears frequently results in the occupational stigma known as "cauliflower ears." The wearing of a properly fitted mouth-piece has reduced but not eliminated the possibility of broken teeth. Zygomatic arch fractures are not unusual. Due to its prominence the nasal region is often injured and it is the rare boxer whose nose retains for long its pristine configuration. Seltzer¹⁴ has been impressed with the loss of vascularity in the noses of boxers

who have had fifty or more bouts and states that repeated injuries so destroy the septum and the normal nasal lining, with replacement of dense scar of connective tissue, that vascularity is reduced.

Renal damage: Although trauma to the head, thorax, and epigastrium has long been recognized as an obvious feature of boxing, a recent study¹⁵ has directed attention to the occurrence of renal injury. With the cooperation of the New York State Athletic Commission, urinalyses were performed on professional boxers who fought at Madison Square Garden and St. Nicholas Arena in New York City during 1952 and 1953. One hundred and thirty-nine boxers were examined. In 46% the urine changed from clear before the bout to cloudy afterwards. Albuminuria, not present prior to the contest, was found in 68% of the fighters at its conclusion. Red blood cells in significant pathologic amount were present microscopically in 73% after a fight, and granular or hyaline casts in 26%.

Since erythrocytes and casts in the urine are not found after strenuous exercise alone, it becomes apparent that the factor of trauma is of major importance. With respect to the incidence of abnormalities in the urine, the only correlating factor was found to be the number of rounds boxed by the subject. Thus,

¹⁴ Seltzer, A. P.: "Surgery of the Pugilist Nose." *Ann. Otol., Rhinol. and Laryn.*, 59:924-930, December, 1950.

¹⁵ Amelar, R. D. and Solomon, C.: "Acute Renal Trauma in Boxers." *J. Urol.*, 72:145-148, August, 1954.

while hematuria was present in 65% of boxers after one to six rounds, it occurred in 89% of boxers who fought from seven to twelve rounds. In the latter group, the number of red cells was greater and four fighters in this category had total gross hematuria. A similar correlation existed for albuminuria, which was present in 60% of subjects who had boxed one to six rounds and in 87% of those who had fought for seven to twelve rounds.

Although it is therefore evident that acute renal trauma occurs in the majority of boxers during a bout, the long-term effect of such trauma in terms of scarring of the kidneys and possible permanent renal impairment has not yet been evaluated.

Miscellaneous injuries: The occurrence of a multitude of less common injuries associated with boxing has been documented by Jokl. These include rupture of the spleen, perforation of the small bowel, traumatic hemothorax, myocardial contusion, and a host of others. The diagnosis and surgical treatment of an interesting occupational disability, "boxer's knuckle," has been described by Gladden.¹⁸ Generally speaking, however, hand injuries are sustained by boxers far less commonly today than in the era of bare-knuckle pugilism. In this connection O'Reilly's plea for the adoption of gloves is of interest:

The brutalities of a fight with bare hands, the crushed nasal bones, maimed lips, and other disfigurements, which call for the utter abolition of boxing in the interests of humanity, at once disappear when the contestants cover their hands with large, soft-leather gloves.

Unfortunately, this sanguine prediction has been countered by sanguinary fact, and Duggart maintains that gloves are a protection to the wearer's fist and not to the opponent. It would certainly appear true that bare-knuckle boxing, with the fragility of the unprotected fist as an in-built safety factor, might be a generally less hazardous method than that currently employed.

Moral Aspects

Among moralists, those who defend boxing are exceedingly few, and even they hedge their position with numerous strictures, many of which can be verified in theory only. Perhaps the most comprehensive analysis of the moral question is that of Bernard¹⁹ who reached the conclusion that professional boxing as it exists today "is immoral and should be condemned." Furthermore, while granting certain differences, he indicates that amateur boxing should share in this condemnation. This is the position which the majority of modern theologians who have discussed the question

¹⁸ Gladden, J. R.: "Boxer's-knuckle: a Preliminary Report." *Am. J. Surg.*, 93:388-397, March, 1957.

¹⁹ Bernard, G. C.: *The Morality of Prizefighting* (Catholic University of America Press, Washington, D.C., 1952).

TABLE I

Reasons why boxing should be or is included in varsity, intra-mural, or physical education sports curriculum.*

	NUMBER	PER CENT
Physical development	23	53
Self-defense	19	44
Poise	8	19
Interest or popularity among student body	7	16
Confidence	6	14
Valuable exercise	6	14
Opportunity for all weights	5	12
Alertness	5	12
Courage	5	12
Self-control	4	9
Skill	4	9
Expression which cannot be satisfied in other sports (urge of combat, inherent desire to use fists)	4	9
Agility	3	7
Ability to give and take	3	7
Sportsmanship	3	7
Initiative	2	5
Wholesome pleasurable sport	2	5
Character building	1	2
Respect for other fellow	1	2
Development of personality	1	2
"Carry-over" benefit	1	2
Brings out gentleman in man	1	2
Variety	1	2

* from Kenney *et al.*'

TABLE II

Number of fatal injuries in various sports occurring in New York City from 1918 through 1950*

Baseball	43	Wrestling	2
Football	22	Cricket	1
Boxing	21	Golf	1
Basketball	7	Polo	1
Handball	3	Relay Races	1
Soccer	2		

*modified from Gonzales.

prefer to defend—not as the official teaching of the Catholic Church (which on this question simply does not exist), but as a matter of private conviction formulated by applying their moral principles to the facts as they understand them.

One of the first on the modern American scene to question the morality of prizefighting was Connell:¹⁸

Boxing, in the sense of giving and parrying light blows without any intention of striking the opponent severely or inflicting injury, is lawful for the purpose of exercise and recreation, and in order to test one's skill in self-defense. But it is difficult to reconcile prizefighting, as we have it today, with Catholic principles of morality. For, undoubtedly, the purpose of the fighters is to deal each other severe blows, and if possible to score a "knockout." That grave injuries frequently come to those who follow prizefighting as a career is well known from experience. The fact that both contestants willingly submit to the probability of being severely pummelled does not alter the case, since a man has no right to allow another to beat him, apart from justifiable punishment. Neither does the fact that the combatants will be paid a large sum of money justify a means that is unlawful.

Even boxing may easily assume sinful features. Speaking of this sport, Damen says: "This type of contest can easily become unlawful, either venially or mortally, in accordance with the degree of the more or less probable danger of injury or even of death—for example, if the due cautions are not ob-

served or if the contest tends to the 'knock-out' of one of the fighters."

This opinion may seem somewhat severe in view of the widespread conviction of the American people that prizefighting is "good, clean sport." Yet, it is difficult to see how any other interpretation of the fifth commandment can be given.

Rendering a minority report, Healy¹⁹ had previously stated:

The practice of professional boxers of trying, by means of a knockout, to render their opponents helpless is justifiable. These boxers do not do the opponent serious injury. Ordinarily, the one who is thus knocked out is simply put into a state where he is unable, for a few minutes, to continue the bout. He is still conscious, though temporarily incapacitated. If at times the man is rendered unconscious, that is merely accidental.

What is to be said of "slugging fests"—that is, of prizefights where each boxer mercilessly pounds the other? These matches savor of brutality and so are reprehensible.

The theological arguments most commonly employed to condemn prizefighting would appear to be reducible to these:

1) The "sport" of its very nature tends to result in serious and unjustifiable injury to its participants. Not only is the knock-out itself an unjustified mutilation of the rational faculties, but—even more important, apparently, in the minds of some—the preliminary softening-up process, with its external lacerations and

¹⁸ Connell, F. J.: "Prizefighting and Boxing," *Am. Eccl. Rev.*, 122:58-59, January, 1950.

¹⁹ Healy, E. F.: *Teacher's Manual for Moral Guidance* (Chicago: Loyola Univ. Press, 1942).

damage to internal organs, is also without moral justification.

From a medical point of view this is perhaps the most cogent argument that could be advanced against prizefighting, and it was with the intention of providing evidence to warrant this medical conclusion as a theological suppositum that the present study was undertaken. When hematuria occurs in 65-89% of boxers after a bout, then each blow to the flank tends to produce renal damage, and this is entirely independent of the intentions that accompany the blow. And when 60% of boxers develop neurologic and psychic changes in the brief span of five years, it follows that each blow to the head tends to produce profound cerebral damage, regardless of the immediate intent with which it was delivered. The medical data already detailed appear sufficient to refute any contention that a knock-out and the preliminaries thereto are *in se* innocuous to the victim.

2) These same effects, according to the majority of moralists, are also the *direct object of the prizefighter's intention*. It is totally unrealistic, they insist, to pretend that a boxer only permits, and does not deliberately intend, the damage he inflicts on his opponent in order to win a bout. Any attempt to apply the principle of double effect is thereby immediately doomed to failure.

Prizefighters themselves and boxing fans would be the first to admit that this is so, even though they

might scoff at the moral implications of their admission. Winning by a knock-out (K.O.) is considered superior to winning by a technical knock-out (T.K.O.), and the latter is in turn preferable to winning on points. (And as for the mere "giving and parrying [of] light blows without any intention of striking the opponent severely or inflicting injury"—such an exhibition would be booed lustily out of any fight arena.) Since in boxing, even more than in other sports, the object is to win as decisively as possible, it follows that the scoring of a K.O. is greatly desired by boxers. Failing this, a T.K.O. may be sought by attempting so to disable an opponent that continuation of the bout would gravely imperil his health even in the judgment of a non-medical observer. To this end the attack is often concentrated on an already injured area (e.g., a supra-orbital laceration or a peri-orbital hematoma) in order to compound the injury and secure a T.K.O. That the infliction of injury in this fashion is encouraged over proficiency in the science of boxing is indicated also by the not uncommon occurrence of a fighter who is far ahead on points losing a bout by a T.K.O.

3) Prizefighting of its very nature, say the theologians, appeals primarily to the brutish instincts of participants and spectators alike, and therefore constitutes a deordination of rational nature.

Moralists are perhaps best qualified to judge just how brutish a

human may allow himself to become short of sin. But certainly the howling approbation of a blood-thirsty mob witnessing a slug-fest is a spectacle of which rational nature should be less than proud.

Amateur Boxing

The objection may be raised at this juncture that the condemnation of boxing may be applicable to the professional sport but should not extend to the amateur variety. While it is true that more protection may be afforded the amateur boxer in terms of shorter bouts, heavier gloves, and better medical supervision, the fact remains that boxing by its nature tends to the injury of the contestant and that amateur boxing must, therefore, share the condemnation accorded its professional counterpart. Bernard feels that the amateur tournaments such as the Golden Gloves and A.A.U. often partake of the essence of professional boxing. He singles out collegiate boxing as perhaps the most benign of the various forms of amateur pugilism, but states that even in this sphere, "there is (more often) at least venial sin because the blows, although not delivered with the same intent nor the same fury of power as in prizefighting, are immoderate to a marked degree. The same holds true for amateur boxing. This latter, especially with regard to

the tournaments mentioned above, frequently becomes gravely sinful because the intent to injure and to knock out is present."

Preventive Medicine

With boxing a *fait accompli* numerous medical groups, spurred by its obvious inherent dangers, have attempted to reduce the hazards to a more reasonable level.³⁰ Cooperation on the part of the boxing industry has often been less than ideal,³¹ which again suggests that injury is such an integral part of the sport that efforts to reduce the danger are considered meddling. Nevertheless, various state boxing commissions (notably those of New York, Illinois, and Colorado) have established certain medical regulations designed to protect the physical well-being of the boxer.

Scholastic boxing has been disapproved by the Joint Committee on Health Problems in Education of the National Educational Association and by the American Medical Association.³² The Committee based its action "primarily on the premise that boxing is one of the few sports in which the offensive goal is to strike the opponent and in which the head is a principal target." Inter-collegiate boxing has similarly been de-emphasized.

That the various amateur tournaments continue to flourish is per-

³⁰ Ferlino, F. R.: "Medical Program for the Boxing Industry," *J.A.M.A.*, 150:651-654, October 18, 1952.

³¹ (Editorial): "Medical Examinations for Athletes," *J.A.M.A.*, 150:1490-1491, December 13, 1952.

³² (Editorial): "Safeguards in Boxing," *J.A.M.A.*, 142:1298, April 22, 1950.

haps indicative of their true role as pre-professional training farms. While increased cooperation with medical agencies on the part of the boxing industry may well reduce the incidence of injury and death, such revisions as would make boxing medically and morally acceptable would tend to render the sport as it is practiced today non-existent. Suggestive of this estimate is the statement of Rev. Gerard Gray Grant, S.J., Professor of Philosophy at Loyola University in Chicago, that "we have to classify prize fighting as morally evil and it will remain so until a second foul line is established at the chin."²² Although it would undoubtedly diminish the incidence of cranio-cerebral injury, even such a stringent requirement as this would not alter the morally unacceptable purpose of boxing, which is to inflict injury on the opponent. Furthermore, concentration of blows on the thorax and epigastrium might well result in an increase in the number of injuries to the intra-thoracic and upper abdominal viscera.

Emotion or Reason?

Perhaps because boxing more than any other sport concretizes man's primal urge to self-preservation, emotion plays a strong role in

its defense. Boyhood memories of a youthful, clean-cut Ernie Schaaf entraining from Boston's South Station for New York and eternity vie with the thrill of the incomparable Graziano-Zale triad. And there are other vignettes—the raw excitement of the Dempsey-Willard battle preserved on celluloid, the superb artistry of Joe Louis, the young Golden Glover lying lifeless on a tray in the Kings County morgue.

But, if the innate appeal of boxing as a spectator- and participant-sport must be considered, so also must the revulsion that accompanies its tragedies. The justification or condemnation of boxing as a sport should transcend the emotional and rest on the firmer ground of rationality. Looking at the matter in this light, one must conclude that it is at least strongly probable that boxing should be condemned on both medical and moral grounds. The moral condemnation rests chiefly on the fact that boxing's prime objective, both from the nature of the sport and from the intention of the contestants, is the unjustifiable injury of the participants. The medical evidence which indicates that boxing is always potentially dangerous to life and health, and often actually so, lends strong support to this view.

²² Grant, G.: Quoted in AP dispatch, Chicago, April 13, 1956. (*Boston Daily Globe*, Saturday, April 14, 1956, p. 8.)

Catholic nations are more interested in radical change. They are less dependent on traditions, usages and ideas inherited from past generations. For a man who stands squarely on his feet can afford to swing around, to argue and to experiment.

Catholicism Is Not Conformism*

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ARE Catholics conservatives and conformists? If you put this question to an average American he would undoubtedly, without reflecting for a moment, answer that they are. It's obvious, isn't it? Why debate it? Even many, if not most, American Catholics would uneasily agree.

But is it true? For the purpose of our investigation we must study the nations where Catholics form the vast majority of those belonging to a Church, because Catholic minorities accommodate themselves—psychologically, though not in matters of faith—to their non-Catholic environment. Thus a Swedish or a

Japanese Catholic will believe in the seven Sacraments, in the indissolubility of marriage, and that the Pope is the Vicar of Christ but his mentality and general outlook, by and large, have been formed and molded by non-Catholic outside influences. Nor should we expect that an Italian Protestant, suddenly transplanted to Denmark or Holland, would feel very happy although this would give him the chance to live among his own co-religionists. The reason? He's used to the Catholic atmosphere.

And this Catholic atmosphere, for one thing, is not at all what we call "conservative." Catholic nations are

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much more interested in radical change, are far less dependent upon traditions, usages, and ideas inherited from past generations than the Protestant ones. The only exception being, of course, the field of dogma which grows and develops very slowly.

Take the survival of Common Law in the Protestant world. Common Law rests on precedence. If, in the past, a case has been adjudicated in a certain way the judge is expected to repeat this decision in a similar case. In the Catholic countries we have the codified Roman Law, a necessary straitjacket because no court in a Catholic country would consider itself bound by precedence. "Sorry," they would say, "so they thought fifty or hundred-fifty years ago, but we just are not of the same opinion." Thus fixed law books are necessary.

Take political life. Americans, Britishers, Scandinavians have been living under the same basic constitution, the same institutions, for more than 150 years. Frenchmen, Italians, Austrians, Spaniards, Portuguese, Rhinelanders, Poles, during the same period have run the gamut of a whole textbook on constitutional history. (The Austrian writer of these lines, not yet 49 years old, has witnessed four radical and many minor constitutional changes.)

Take architecture. In 1937—when we first arrived in New York—there was, besides Rockefeller Center, hardly a truly modern building in that city, none in Chicago or Phila-

delphia, whereas such structures abounded in France, Belgium, Italy, and especially in "backward" South America. Today Brazil's Sao Paulo, for instance, is one of the most modern cities in the world.

In modern church architecture the Catholics of the Catholic countries are way ahead of the Protestant world which nostalgically looks back to the Middle Ages (or the Colonial Period). The same is true of painting where the Catholic world, inventing one new style after the other, never gave up its leadership.

In cinematographic art the French, the Italians, and since recently, the Spaniards are the revolutionary leaders even though they have no Cecil B. de Mille, Lana Turner, Marilyn Monroe, or Marlon Brando. In taste, sophistication, and artistic qualities they are hard to beat.

Nobody can say, either, that the Catholic nations are way behind in the realm of technology or medicine. It is true that the Protestant world has become more "sold" on gadgets and has been the trail blazer in mass-production, but the designers, inventors, and discoverers, those who tackled old problems in a new, revolutionary way frequently came from the non-Protestant world. We needn't stick to ancient names like Volta, Ampere, Mendel, Roentgen (the X-ray inventor), Curie, Charcot, Marconi, Tesla, Pasteur. Take the Volkswagen, for instance. The designer (Porsche) was a Catholic and so is the director of the firm (Nordhoff).

All these are just hints. To find

out the non-conservative character of the Catholic nations one has to live among them. Since nothing but the sacred is sacred to them, they appear "cynical" to the visitor from foreign countries. "Quoting authorities" in a debate with them won't get you anywhere. In America so frequently an argument can be clinched by citing the Founding Fathers or some Saint. Nothing of the sort will do in the Catholic world which, compared to the Protestant orbit, is critical, revolutionary, restless, inquisitive, skeptical, intellectual.

Why so? Because a man who stands squarely on his feet can afford to swing around, to argue, to experiment. Such solid ground the Protestant nations do not have. They tread gingerly and carefully like a man on a tight-rope who has to keep his balance. They are afraid of the essentially new; merely the things they are familiar with they like in bigger and better editions. They are the ones who are conservative.

Conformism

Now what about Catholics being conformists? The root of this charge is religious because the vast majority of Catholics "unthinkingly" accept certain truths. But all people do that. No businessman questions the multiplication table. And, apart from the English-speaking countries, we find that the other Protestant nations have their own standardized religions—Lutheranism or Calvinism.

Of course, there is the silly myth—current among Catholics and Protestants alike—that Luther believed in "private interpretation." He believed nothing of the sort and was totally intransigent towards all those who dared to disagree with him.

Yet even a short visit in a Catholic country will convince the visitor that it abounds in variety, disagreement, and non-conformity, that Catholic, far more so than Protestant nations, are divided by great differences in thought, conviction, and taste.

Let's start with politics: in Britain, in the United States, in Sweden or Switzerland practically everybody abides by the (written or unwritten) Constitution which is never seriously questioned. The parties—frequently only two—are mere "ins and outs," they all have a common denominator. Not so in Italy (Spain, France, etc.) where an unbridgeable abyss divides the Communists from the Monarchists, the "Anti-Clericals" from the "Catholics," where the divergences are such that a genuine debate between some of the antagonists would be impossible since they could only talk in parallels.

Then let us have a look at the educational differences which, owing to a highly diversified school system, are so radical that the entire periodical literature has to be published on a strictly kept variety of levels, that various types of retreats have to be arranged, sodalities organized, sermons (wherever possible) given to different educa-

tional groups in radically different ways and with radically different contents.

Or let us look at the "etiquette manuals" of the Emily Post pattern which do not exist in Catholic countries simply because no standard usages have ever developed.

Or take apartments and you will see a much bigger diversity in tastes, fashions, habits. Society is more diversified according to income, occupations, ideals, aspirations. An Austrian doctor (unlike his British or American colleague) would rarely be seen at a football game because, whatever his social origin, his education would have practically nullified his interest in football.

Children are brought up in a variety of ways and I assure you that the outcry: "But all the other children are doing this (or possess a certain desirable object)!" would be ridiculed by most parents, the underlying notion being that every person, every family is unique.

Nobody in a Catholic country likes to be called "normal," or "regular," or a "fellow like you and me" ("Like you—or like me?" would be the immediate query). Life there is far more colorful than in the Protestant orbit, and it is more color-

ful, more varied, not only because the Catholics live in the more romantic regions but because they are less conformist and thus more original, because they have put less stress on material living standards and more on the enjoyment of personal life. (And joy, remember, is not the same as "fun"!)

American tourists, as we have said before, know it in their bones for, although in theory they prefer the Protestant nations of Northern Europe they still feel happier in the Catholic countries which they find more charming and exciting. Levittown could be in England, but not in Sicily.

And, finally, Catholics (and this includes the Spaniards) are more tolerant than Protestants (even towards non-Catholics) and this tolerance derives from the fact that they are not such conformists. This is the reason why so many famous Britishers and Americans, without any other compelling reasons, preferred to live and die as "ex-patriates" on the Continent while Catholics or ex-Catholics who went to live among Protestants because they found their way of life so charming, delightful, and exciting are, indeed, very few and far between.

In the past few years clergy and laity in China have manifested a heroic loyalty to God and His Church. Anyone mindful of the facts should refrain from premature criticism of any action taken by Chinese Catholics just because Radio Peking has reported a story. There is abundant evidence that the Church in China has remained loyal.

The Church in China*

SOcially, economically and culturally the past century was for China a period of decay. The prevailing technical backwardness, the rapid growth of the population, the incompetence of the Manchu emperors, and last but not least the invasion of European and American goods had led to unemployment and to economic decline. Nor was this epoch a creative one from a cultural point of view. The prevailing "ghetto mentality" was unable to cope with the new situation arising from China's contact with the West. Finally, the numerous humiliations to which China had been subjected

since the Opium War had deeply wounded her national pride.

China's national feelings had always been quite strong, as is already evident from her name of Chungkuo (Central Kingdom). In old times it was believed that China was the center of the world and that all other countries were somehow subordinated to her. Gradually, however, the intellectuals let themselves be convinced of the superiority of European technology. Together with technical knowledge they also adopted the West's philosophical views with the aid of which they hoped to awaken China

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to new life. Thus they gradually brought about a fundamental change which was finalized in 1911. The empire then became a republic.

The trend toward Europeanization culminated in the so-called Fourth-of-May movement of the year 1919. This movement had originally sprung from political causes. At the Paris peace congress after World War I China had not succeeded in regaining possession of Shantung, which had, until then, been held by Germany. Even though China was one of the victor nations Shantung was given to Japan. As a result demonstrations were staged in Peking and other cities by Chinese students on May 4, 1919.

Another result of this development was the birth of the well-known cultural movement which rejected Chinese tradition in its entirety and aimed at a renewal of everything along European lines. At nearly the same time communism came to China from Russia. In 1921 the Communist Party of China was founded in Shanghai. The Chinese Communist Party successfully exploited the existing trends and was able to convince many intellectuals that communism offered the best way for alleviating China's social plight.

Chinese communism, as has been amply borne out both by the facts and by pronouncements by leading Chinese Communists, is essentially identical to Russian communism. Hence it goes without saying that in Communist China, as in Soviet

Russia, religion and Christianity have no right to exist.

The Church in 1949

In 1949 there were in China 20 archdioceses, 85 dioceses and 39 apostolic prefectures. The number of native Chinese bishops was 27. For practical reasons all Apostolic Vicars, most of whom were foreign missionaries, were made bishops or archbishops after the establishment of the hierarchy in 1949. The only exception was Peking, where the French missionary, Bishop Montaigne, was replaced by Cardinal Tien. Rome was fully informed on these measures and intended to arrive gradually at an entirely native-Chinese hierarchy. In all there were 2,557 Chinese priests and 3,080 foreign ones. Chinese Catholics numbered some four million. A great many nuns assisted in the missionary work: in 1948 there were 5,112 Chinese and 2,351 foreign nuns. The Church had three universities (Peking, Tientsin and Shanghai), more than 156 high schools, 1,546 elementary schools and 2,742 catechetical schools at her disposal. She also operated 216 hospitals, 781 dispensaries, 5 leprosy institutions, 254 orphanages, 29 printing shops, etc. All missionary efforts were coordinated by the Catholic Central Bureau in Shanghai, which was subordinated to the Chinese episcopate and the Inter-nuncio.

When the Communists assumed control of all of China in 1949, the

situation of the Church varied widely from region to region. In vast areas of Northern and Northeastern China (the so-called "old liberated areas"), i.e., in Hopeh, Shansi, Shantung, Ningsia, Manchuria and Inner Mongolia, the Church had already been suffering severe persecution for a long time. In 1946 and 1947 alone more than 100 priests had been killed, some of them in a most cruel way. In those years 183 churches were converted into offices, 123 into theaters or cinemas, while 166 were pillaged, 25 destroyed, 101 closed and 12 burned down. A total of 549 mission posts were destroyed and occupied.

While in the areas just mentioned the Church was harshly persecuted, a relatively mild regime prevailed in the newly "liberated" areas, particularly in the big cities. There was, of course, no lack of pestering of every kind, e.g., extremely high taxation.

This may be an appropriate moment to point to the absolute necessity of firm leadership and a common line of action in a time just preceding a period of persecution. In China the minds of many people were in a state of pessimistic confusion in the days immediately preceding the storm. There existed a tendency to take precautionary measures so as to avoid any kind of conflict with the expected anti-religious government. But it is precisely by such actions that people acquire inhibitions before the attack from the outside has even begun.

In order to counteract this danger the Catholic Central Bureau demanded that, wherever officially permissible, there should be no slackening of efforts but rather an intensification of missionary work and pastoral care by means of Catholic literature and the activity of the lay apostolate in all those areas where the priests were prevented from doing this work. To stiffen the backs of Church workers for every contingency a small collection of official pronouncements by the highest rulers of the state on religious freedom was drawn up. In short, the Church was not to await developments passively but rather to continue actively in its preaching of the gospel. The extension of the work of the Legion of Mary—then still in its infant stage—over all of China was likewise carried out with great enthusiasm.

The Catholic Central Bureau had seen to it, for example, that at every Church door a poster had been hung up with symbols and pictures varying with the seasons but carrying the unchanging motto: "He who calls himself a Christian must propagate his religion." These efforts to replace widespread passivity by new activity were indeed successful. It was in these very years, until the closing of the Central Bureau, that both number and quality of Catholic publications rose to unprecedented heights. Modern apologetic books and pamphlets were shipped from Shanghai all over the country. They dealt particularly with questions taken up by Com-

munist propaganda, such as the relationship between science and religion. The Catholic Bureau stressed the fact that a great many scientists of world renown are believers in God and thoroughly religious persons. This fact came as something of a shock to many non-Christians who now for the first time in their lives started to occupy themselves with religion. A considerable number of them turned to Christianity.

It was likewise on the initiative of the Catholic Central Bureau that the entire Chinese episcopate defined its stand on the so-called "Three-Autonomy Movement" and made the issue clear to everyone concerned.

Meanwhile, persecution was in full swing, although there were local variations in the course of action taken against the Church. By the end of 1950 the State had seized the following institutions: all three universities, a major part of the high schools and elementary schools (it was not long before all of them were taken away), and all catechetical schools. Twenty-five charitable institutions were closed under the pretext that little children were killed and patients ill-treated there. Foreign and Chinese priests were frequently ill-treated or hindered in their pastoral work. Before every Church service they had to draw up a list of all the people attending; the slightest error in this list was severely punished.

To indicate the persecutions to which the pastors were subjected at

that time we cite the letter written by the Apostolic Internuncio, Archbishop Riberi, on the occasion of the death of the Chinese bishop of Ankao (Hopeh), John Baptist Wang:

In the midst of all trials the Church must go through in these days Bishop Wang has given us a great example of fidelity. Without wasting many words about himself, in a modest and firm way as was his nature, he resisted all considerations put up by purely human reason as well as all deceit by the enemies. He always remained manfully at his post. With commendable patience he accepted all trials which befell him because of his loyal execution of his tasks. He generously took upon himself every sacrifice to remain with his Christians and to fortify them by his presence and his pastoral care.

To make his living he had to spin cotton and to manufacture matchboxes. Last year at Easter he was forced to sweep the streets. This punishment had been meted out to him because there had been a minor error in his report on the number of Christians who had attended the Easter service. After having atoned for his offense he returned to the orphanage where he had been residing ever since his expulsion from his residence.

The "Three-Autonomy Movement"

At the beginning of 1951 a great effort was made to enforce Church "independence" in the fields of financing, administration and preaching—the so-called "Three Autonomies."

By this was meant: the Chinese Church could accept no financial support from abroad; no foreign

priests were to be allowed in China; there could be no relations with foreign countries, most emphatically not with the Holy See; the Gospel was to be preached in a socialist way. Hand in hand with this movement went a campaign of vilification of the Pope and of the Internuncio who, on June 28, was deprived of his freedom and on September 4 was expelled from the country. The members of the Central Bureau, which had been closed by the police on the preceding 8th of June, were all arrested on September 6.

Now the wave of arrests and expulsions got rolling. A great many influential priests and laymen were locked up. The aim of this measure was the forcible extraction from them of written pledges of support of the "Three-Autonomy Movement." The Rev. Beda Tsiang, S.J., the Chinese dean of the literary faculty of Aurora University and principal of Zikawei high school, was invited to become the head of a reformed Church and to support the "Three-Autonomy Movement." When he rejected this offer he was arrested on August 9 and died on November 11 in jail without giving his tormentors the satisfaction of having broken his resistance.

The year 1951 is an important one in the history of the Chinese Catholic Church. A seasoning process was under way. The unwavering devotion and loyalty to Christ and His Vicar manifested by the clergy and almost all Catholics despite the heaviest pressure impressed even the Communists. Though the expul-

sion of the foreign missionaries had only just begun, in actual practice the native Chinese clergy had to shoulder the entire responsibility. The Chinese proved, however, that they were equal to this task; they determinedly and uncompromisingly guarded the *Depositum Fidei*. This fact was an agreeable surprise to a great many missionaries, aware as they were of the well-known tendency of the Chinese toward adjustment and compromise. The Chinese may tend toward adjustment in secondary matters. But, once they take a matter seriously, they remain steadfast.

We already mentioned Father Tsiang as an example. We must also mention the Most Rev. John Tong, widely known for his courageous stand in Chungking, where he delivered a most effective address. Special credit is due to the Most Rev. Ignatius Kung, bishop of Shanghai, who since Archbishop Riberi's expulsion and the closing of the Central Bureau in September 1955 has practically become the spiritual leader of the Chinese Catholic Church. The loyalty of the Shanghai Catholics to their bishop and their clergy, their steadfastness in prayer and their trust in God may be readily compared to the life of the first Christian communities in Jerusalem and Rome. The same may be said of China as a whole, even though, for obvious reasons, only scant information is available from outlying regions.

Otto Franke, one of the foremost students of and experts on Chinese

history, once said: "Unwavering loyalty, devotion until death, be it to the state, to the family or the friend, fortitude in misfortune, and noble dignity in a critical situation—those are the virtues which we not infrequently encounter [in Chinese history]."

The Catholics seem to embody this typically Chinese spirit. Of course there have been individual cases of weakness. Thus the Holy See explicitly excommunicated Li Wei Kuang, the former vicar-general of Nanking. But by and large the "Three-Autonomy Movement" was a Communist flop, while the Catholic Church emerged from the struggle inwardly strengthened.

The Holy Father twice addressed himself to the Chinese Catholics, thus giving proof not only of the keen attention with which he followed developments but also of the importance he attributed to them. The first letter was dated January 18, 1952; the second, October 7, 1954, begins with the words "*Ad Sinarum Gentem*." The words of the Holy Father undoubtedly contributed towards fortifying the Catholics in their determination.

In order to break up Catholic unity the Communist government started another major anti-Church campaign in September 1955. On September 8, the bishop of Shanghai was arrested together with 21 priests and 300 laymen. On September 26, 17 more priests, 38 students of theology, 5 nuns and some 600 lay men and women were thrown into jail. Arrests were also

made in a great many other dioceses: Tsinan, Lingtsing, Pingyin, Hangchow, Ningpo, Nanking, Anking, Wuhu, Soochow, Pengpu. By the end of 1955 at least 100 priests, 50 students of theology, 20 nuns, 10 lay brothers and some 4,000 other laymen were imprisoned.

The arrested laymen included numerous members of Catholic youth organizations and influential personalities. In 1956 a Catholic girl described her arrest in a letter as follows:

We members of the Catholic Youth had been specially selected. We had to report to a police station where we were questioned. We were forbidden to return home. We spent a week in jail. That was quite tough. Then we had to attend an indoctrination course. That was very tiresome. Sometimes we had to attend four big meetings a day and in addition listen to reports and discussions at smaller and bigger sessions. This indoctrination course lasted three months. Then the government suddenly decreed that the Catholic Youth in the area was to attend an indoctrination course en masse. We had to leave home early in the morning and did not return until late at night. It seemed we were at school again. The discipline was quite strict, the atmosphere cold . . . The mental hardships were indescribable. Sometimes the sessions lasted until early morning. During the entire indoctrination period no recreation was permitted, not even on Sundays. This went on for more than a month.

Finally we had to make a written confession. It was terrible, but we had to do it. Now group indoctrination is over. We now are indoctrinated individually, the difference being that we

go to the police only two or three times weekly. We are sure that they will never let us alone . . .

How can one go on living? My whole family has been scattered to the four winds . . .

Pray for us that the Lord bless us and grant us the strength we need to bear our sufferings.

The Patriotic Association

In 1956 a relative calm set in following the terrorism of 1955. There was no more talk of the autonomy movement but rather of the so-called "Patriotic Association," which had already been announced in 1954. This Association allegedly recognizes the authority of the Holy Father as the head of the Catholic Church, but only with limitations. The new slogan was: "To love the Fatherland and to fight imperialism; to love Fatherland and Church at the same time."

From January 24 to the beginning of February the first preparatory meeting, attended by 10 clerical and lay "delegates," was held in Peking. The second meeting followed in July. The Peking radio announced on July 27 that 38 "delegates" would be received by Premier Chou En-lai. The participants at the meeting allegedly included 4 bishops: Bishop Wang Wen-ching of Chungking, Szechwan; Bishop Chao Cheng-sheng of Sienshsien, Hopeh; Bishop Li To-yu (or Li Pai-yu?) of Chowching, Shensi, and Bishop Yi Hsuan-hua of Sinyang, Hupeh. This meeting merely served as a preparation for other, bigger ones.

The third meeting was held from February 12 to 16, 1957, likewise in Peking. It was attended by 55 prelates, priests and laymen, including a number of progressives. The fourth convention began on June 19 and ended on August 1, likewise in Peking. It was attended by 241 Catholics—allegedly including 11 bishops and 72 priests—and was to culminate in the official founding of the Patriotic Association.

According to Radio Peking it was resolved at the latter convention that the Chinese Catholic Church should henceforth maintain only spiritual ties with the Vatican, the financial and political ties having to be severed. Catholic doctrine on matters of faith and morals is allegedly to be retained, while the Pope is to be recognized as the head of the Church.

As far as financial ties were concerned, since at least 1951 none had existed anyway. This even Li Wei-kwang and Hu Wen-yao, two well-known progressives, admit. But what does the Patriotic Association mean when it talks of political ties? In its eyes the excommunication of former Nanking vicar-general Li Wei-kwang, for example, is Rome's answer to the election of the vicar-capitular of Shanghai, and it regards the granting of pastoral rights by the Congregation for the Propagation of the Faith to every licensed priest in the Shanghai, Soochow and Nanking dioceses as an act of political interference. As to the excommunication of Li Wei-kwang, his direct contribution toward the ex-

pulsion of the Apostolic Internuncio was clearly punishable by canon law (Can. 2331 par. 2).

As regards the so-called vicar-capitular, it is no secret that he was elected by the grace of the Communist government. After having been informed of the election by a telegram from Shanghai on March 21, 1956 the Congregation for the Propagation of the Faith cabled back on March 27 that the diocese was to be governed according to Canon 429.

Under Canon 429 the administration of a diocese rests with the vicar-general or with such other priests as the bishop may designate. In case none of these persons is free to assume these duties a vicar-capitular is to be elected. Now in the case on hand it was indeed true that the bishop, the vicar-general and two other priests designated by the bishop were all held in prison. Hence Rome confined itself to calling attention to Canon 429, leaving full room for the possibility that the vicar-capitular was acting in good faith. Anyway there hardly existed another possibility at the moment, since any other persons whom Rome might possibly nominate would be immediately endangered.

As regards the granting of parish rights in the three aforementioned dioceses it must be pointed out that the confusion in the Shanghai and Soochow dioceses and the measures of the excommunicated vicar-general of Nanking have created severe complications.

It is evident from the above that all measures taken by Rome pertain exclusively to that field of Church jurisdiction which is concerned with pastoral care. Yet the Communists denounce the Holy See as an imperialist power which every patriotic-minded Chinese must actively combat. Hence in the light of these erroneous assumptions the Patriotic Association cannot be said to pursue a different goal from the "Three-Autonomy Movement."

But even though the Patriotic Association is certainly a tool of the Communists one must exercise great discretion before passing judgment on the participants at the aforementioned meetings. We do not know, as the Bishop of Hong Kong rightly points out, what reason prompted this or that person to attend these conventions. By now it has been proven beyond a doubt that many were forced to attend, in fact even dragged to the meeting by force. Many others may have come to the meeting with the intention of defending the interests of the Church, and even Communist papers admit that actually many persons firmly stood their ground. A demand was even raised for the release of the Bishop of Shanghai.

As early as in 1950 Father Le-grand, then still in Shanghai, called for restraint in passing judgment:

We wish to refrain carefully from rash judgments: they might not only constitute a *judicium temerarium* but also a grave sin against mutual love. How depressing would it be for the priests if in their present trials and

dangers they were to find themselves suspected or even condemned by other priests because of things they never did or never wished. What would we say ourselves if we were to find ourselves in the same situation and become the victims of similar judgments and unwarranted suspicions without a chance to defend ourselves?

Never before have our Chinese fellow-priests and fellow-Christians been in such need of our respect, our trust and our brotherly love. So let us carefully avoid anything which might increase their trials even more.

Furthermore we must bear in mind that the means we have at our disposal for keeping informed of developments are wholly inadequate. Almost all the news comes our way through Communist government newspapers and radio stations. Hence the alleged resolution of the Patriotic Association does not express the opinion of all participants, not even necessarily of a majority. One cannot be too careful in passing judgment on a fellow-Christian or priest. It may be readily assumed that many of their statements must be understood with a "*reservatio mentalis*" if they were ever made at all in the form as reported. Nor are the lists of the Bureau of the Patriotic Association reliable. Bishop Chao Cheng-sheng, for example, energetically pledged his loyalty to the Holy See at the meeting; hence it is hardly credible that he agreed to become a member of the Bureau or of the committee. One may well assume that the cases of a number of other participants in the meetings are quite similar.

One thing is certain: In the past few years clergy and laity in China have manifested a heroic loyalty to God and His Church. Anyone who is mindful of the established facts should refrain from premature criticism of the action taken by proven fighters for God (many of whom had been in jail for a long time) just because Radio Peking or some Communist-controlled "Catholic" paper reported a dubious story. This applies not only to the past but also to the future. When we critically sift all the news available we will find abundant evidence that the Church in China has remained loyal.

Though the Communists claim time and again that anyone is free to cooperate with the Patriotic Association or not, many persons have already been imprisoned—in Tsingtao, Shanghai, Foochow, Canton, Nancheng and other cities—for no other reason than that they had come out against the Patriotic Association.

Priests and members of religious orders have to attend indoctrination courses twice weekly, as is reported from Canton.

Some priests and nuns have to attend a six-week indoctrination course in which they are given six hours of instruction in Marxism-Leninism daily.

Before Christmas 1957, 76-year-old Bishop Joseph Hu of Taichow, one of the six bishops who had been consecrated in 1926 by Pius XI in Rome, as well as two episcopal representatives from the Yunkia and

Ningpo dioceses were sentenced to terms of 10-20 years. On February 5, 1958 Bishop Dominic Teng of Canton was arrested. In Shanghai children may be given catechetical instruction only in the parish of St. Peter, where the pastor is a well-known progressive. This is a further proof that the other pastors in Shanghai have remained loyal. According to reliable reports severe anti-Church measures are currently being pressed all over China. Recently the Patriotic Association has even tried to have bishops elected and consecrated. No matter what superficial visitors may report, Church persecution has climbed to a new high.

Outside Red China

Some 10 million Chinese live in Macao, in Hongkong and on Formosa. The number of Catholics among them is steadily increasing. While ten years ago there were only 10,000 Catholics in Hongkong, there were 60,000 in 1954 and 104,000 in June 1957. Every 30th inhabitant of Hongkong is now a Catholic.

Whereas in 1952 there were only 20,112 Catholics on Formosa, this number had risen to 32,530 by 1954, to 80,661 by June 1956, while today there are more than 120,000. Of the 10½ million Chinese expatriates living in other areas than Macao, Hongkong and Formosa, 262,000 are Catholics. In 26 Asian countries alone the Chinese number more than 10 million, of whom more than 200,000 are Catholics. In

22 American countries there are 357,254 Chinese, of whom 28,702 are Catholics. The remaining Chinese expatriates live in 41 African, European and Oceanic countries. The Holy See has named Bishop Carlo Van Melckebeke Apostolic Visitor in charge of promoting and coordinating mission work in the Chinese diaspora.

Looking at these eight years in retrospect one may say the following: the Catholic Church in China, although numerically a negligible quantity, has inwardly developed to unprecedented greatness. This is true both of the clergy and of the laity. The Communists had prepared their campaign with great care, and they waged it both in China and abroad with all propaganda means at their disposal and with the full power of the state. As early as 1951 they believed that the Church would soon collapse under this storm. They still believed so in 1955. Those were the years of persecution at its height. Now we are once more experiencing a possibly unprecedented climax of persecution. However, the words of the Apostle remain valid here, too: "Being confident of this very thing that He who has begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

At this point the question must be answered why the Church in China did not arrive at a *modus vivendi* with the Communist government. To tell the truth, even the missionaries had been secretly hoping for something of this nature. For

theoretically it is possible for the Church, in principle at least, to go on living under an anti-religious government. An absolutely necessary condition for such a state of affairs would be: non-interference by the state with Church affairs. However, the facts regarding the Autonomy Movement and the Patriotic Association clearly show that by means of these organizations the government wanted to degrade the Church by making it a tool. In such cases the Catholic can give no other reply but: "One must obey God rather than men." Yet responsible Church leaders are not fully agreed as to how far compromise might be possible in order to save what might still be saved. This explains the different lines of action taken in the various dioceses.

It must also be borne in mind, however, that the Chinese Catholics are fighting above all for the unity of the Church. For both the movement of the Three Autonomies and the Patriotic Association aimed at the destruction of Church unity. The Communists realize full well that the Church will remain invincible as long as it is one. Therefore they try to sow division everywhere: between the Holy See and the bishops, between bishops and priests, between the priests and the laity, as well as among the Christians of various nations. This is all the more reason why Catholics the world over should consciously promote unity and mutual trust.

Furthermore we should not for-

get that the Church, on Christ's orders, is to continue preaching the gospel. In other words: we should not become immobilized in unfruitful anti-communism but rather make personal efforts for the further propagation of and a deepened insight into the gospel. In this respect we might even learn from the Communists. We should not let them outdo us in zeal, nor forego any opportunity to come out, directly or indirectly, for the gospel.

As far as China is concerned one can hardly judge what it would mean to the whole world if this great nation were to embrace Christianity. We have noted the unprecedented receptivity to Christianity of the Chinese in Hong Kong and on Formosa. There has never been anything like this before. In other areas of the Chinese diaspora the possibilities for Christianity's growth are likewise great.

In Red China, however, there exists at the moment neither genuine religious freedom nor any possibility for action. But the people, particularly the intelligentsia, no longer believe in communism. A Communist functionary recently said that 90% of the Chinese intellectuals want no part of communism any more. We have every reason to believe him. Hence it is wholly credible that the Chinese will be receptive once they will be offered once again the possibility to meet Christianity on a spiritual plane. Ours is the task of preparing such a meeting carefully.

Even in our own relatively favored country, where we have one priest for every 4,000 Americans, it is obviously and preposterously unrealistic to expect priests alone to act as the leaven of Christianity throughout American life.

The Lay Apostolate*

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LAY APOSTOLATE is a term which evokes variant reactions. Some relatively few lay people intend (generously they think) "to get into it sometime." Some pastors and priests (unfortunately too many) do not understand it, want nothing to do with it, refuse to allow it. Others want and need it desperately, but do not know how to effectuate it. A few (regrettably too few) use it well. Some priests and laymen consider it as a kind of supererogatory addition to normal Catholic life. Others, including an unbroken line

of recent successors of St. Peter on the papal throne, see the Catholic life as essentially incomplete unless it includes the apostolate.

Pope Pius XII said recently to a meeting of apostolically active Catholic women: "The Apostolic See does more than tolerate your action. It *enjoins* you to exercise the apostolate..." (emphasis added). Pius XI had said: "A Catholic who is not apostolate minded is to that extent not a Catholic." Both the theology of the sacrament of Confirmation and the urgency of the Church's

*Reprinted from the *Catholic School Journal*, September, 1958.

mission in the modern world, and the requirements of effective pastoral management undergird the principle of necessary lay involvement in the apostolate.

At the Second World Congress for the Lay Apostolate in Rome last October, 49 per cent of the world's Catholics were reported to be in Europe. Another nearly 33 per cent were in Latin America. Together these two continents would contain nearly 83 per cent of the world's Catholics, approximately 400 million people (if one may presume to profess such exactness in religious statistics). The unquestionable conclusion from multiple studies and observation is that less than 50 per cent of Europe's Catholics and about 10 per cent of Latin American Catholics observe the minimal religious obligations of attendance at Sunday Mass and Easter duty. This does not refer at all to living up to the full norms of Catholicism in all the areas of personal and social life. In view of the relative paucity of priests, another conclusion is also unquestionable: apostolic success in those lands, as has been increasingly recognized, demands formation, encouragement, and use of the laity's intensive and extensive co-operation.

The foregoing paragraph is not aimed at distracting from our own needs in the United States, but rather it emphasizes the seriousness of this universal problem. In previ-

ous articles we have referred to such problems as "15 Million *Lost Catholics*,"¹ the losing battle in swelling suburbs, the deficiencies in many of our parish structures. There are other cancers: certain widespread and obviously un-Christian marital and premarital behaviour patterns, the prevalence of materialistic and sensate values, our need for far more numerous conversions, deficiencies in interracial conduct, the ignorance of faith on the part of so many devoted Catholics, serious gaps in the Christian formation provided by most Catholic education whether in school, church, or home; frequent absence of Catholic principles in both political life and the marketplace.

Even in our own relatively favored country, where we have one priest

for every 700 known Catholics;

for every 1000 Catholics, practicing or lapsed;

for every 4000 Americans;

it is obviously and preposterously unrealistic to expect priests alone to exercise the leaven of Christianity throughout American life—even if more of them did not have serious inadequacies for the modern apostolate in their educational backgrounds.

Work of the Apostolate

Even if we prescind from those priests who still need convincing that the lay apostolate is not some-

¹ *Catholic Management Journal*, Winter, 1957-58. This article was reprinted in the *CATHOLIC MIND*, September-October, 1958.

thing to be accepted or rejected as one pleases, there remains an even more difficult problem: how to effectuate and utilize it. Ushers at Mass, callers at bingo games, hostesses at ladies altar society card parties, all make a valuable contribution to the parish, but they can hardly be said to be more than inside the fringe of the apostolate. Many college graduates and other devoted laymen have "turned away sad" when their offer to help in the parish has been welcomed with requests for merely that kind of service.

In order to develop, or help in the development of the lay apostolate, we have to know what the apostolate is supposed to do. An elemental function of management, pastoral or otherwise, is to know the objective of its enterprise or organization, and to be able to fashion and utilize means fitted to those ends.

Pope Pius XII at last October's Second World Congress, summed up the message of the First World Congress for the Apostolate of the Laity in 1951 as follows:

It prompted Catholics to consider their duties not only toward themselves, but also the duties they have toward the Church, toward civic society, and all mankind. It forcefully underlined the importance of the laity's personal undertaking and bringing to successful conclusion a great number of tasks in the religious, social, and cultural field.

After spelling out the relationship between the lay apostolate and the hierarchy, the Holy Father goes on

to enumerate the tasks of the laity "in the crisis of the modern world." He sums up their responsibilities thus: first, to assist in actual pastoral work in view of the lack of priests, as many lay apostles have done in persecuted lands when priests were arrested or dispersed; second, to introduce a greater number of exemplary Catholic men and women into the ranks of teachers on all levels; and third, to have knowing Catholics involve themselves more fully and apostolically in their respective country's economic, political and social life.

He reminds us that the lay apostolate's functions are the same as those of any apostolate, namely spreading the faith and extending its sway. The Pope further specifies the strict meaning of the lay apostolate: "It consists in the laymen assuming tasks deriving from the mission which Christ entrusted to His Church."

To prepare for and exercise such an apostolate—which is no less than the Christianization of society—the Pope emphasizes the need for solid intellectual formation, not only for future teachers but for all lay apostles. This exhortation should settle the argument between certain proponents of the movement who try to give short shrift to intellectual formation while emphasizing apostolic action, and those who insist on providing an intellectual foundation for all apostolic development. If the latter course were followed, we might be spared the frequent experience of stellar members of parishes

or schools, heads of sodalities or Holy Name societies, who decline to answer the simplest questions on the faith because of ignorance. Gradually, we might be spared those who bow out of church work superficially because of some personal quarrel or grievance. Often they have a fundamental ignorance of the real motive for such work, namely love of Christ and apostolic responsibility, rather than mere personal enjoyment of the work or devotion to a particular priest or parish.

Since the Christian life imposes the obligation not only of not harming our neighbors but of doing them positive good, the Pope points to the need of finding out how they need to be helped. This involves study, he indicates, of actually existing conditions in the parish, in the recreation and communication fields, in the world of business and production, and in the field of politics and social relations. Here is the purpose of parish sociology.

Remember we are concerned here with the lay apostolate in local parishes and communities, not only on the apparently far-removed level of national movements and policies. The local priest, the local Catholic Action or lay apostolate group has quite a task before it. If success is to be won (and how urgent it is!), it means hard, unremitting and unending work. It also implies the need for humble recognition, on the

part of both laymen and priest advisers, that very much has still to be learned.

In a previous article, we referred to the formation and functioning of Christian Family Movement groups as a potentially effective type of decentralized and expanded local apostolate.² Some months ago there was a discussion group of CFM chaplains on the group's objectives and the chaplain's role. Necessarily, the meaning and application of Pope Pius XI's statement was probed that the salvation of society required "the correction of morals and the *reformation of institutions*" (*Quadragesimo Anno*, No. 84; emphasis added). "Just a minute, gentlemen," interrupted a young colleague, "what is this 'institution' business? I don't know what this is all about!" While this key concept was carefully explained and exemplified, another chaplain whispered audibly to his neighbor: "This fellow isn't giving us CFM; he wants to give us a course in sociology!"

We all laughed, but then I commented: "Fathers, many a word of wisdom is spoken in jest. You're right, you should have a course in sociology or its equivalent. We, the Church, and our CFM groups are supposed to be molders of society. That's the mission of the Church and the aim of the apostolate. How can one possibly assume the leadership or guidance of a group committed to the neighborhood social

² See "More Mileage from Parish Societies," *Catholic School Journal*, Vol. 58, No. 6, June, 1958, p. 50.

apostolate unless he knows how to analyze a society and its institutions, unless he knows what social order and social institutions are? Crowded communion rails are certainly an objective of the apostolate. But unless we show our people how to bring Christ from the sanctuary to social institutions, we've hardly begun our job."

This advice applies not only to CFM chaplains, but to all priests, and to all members of the laity with a role to play in the apostolate. It is part of what the Holy Father means in demanding a solid intellectual foundation for the apostolate. Despite much progress that has been made, many of our colleges and seminaries send their lay graduates and adult priests into society without an ability to analyze and assess its institutions and their own place in society. When this training is lacking, it must be made up either by formal study or informally by expertly led discussion groups. Only then, can they hope to know where they are going in the apostolate.

Parish Aid Groups

In the previous article on parish societies, mention was made of the frequent waste of dedicated manpower in such exemplary groups as the St. Vincent de Paul society. Precisely these dozen or so men most interested in serving Christ and the parish in their less fortunate brethren often exhaust their time, efforts, and talents in handling the relatively very few poverty cases in the modern parish. Formerly before

social welfare agencies had taken over many of the functions of religious charity, there was almost always some extensive need for parish-help to the poor. But today in most American parishes that need for help lies elsewhere... yet still within the Vincentian desire to provide for the less fortunate's temporal welfare so they may achieve spiritual well-being with less difficulty.

For example, how many young parents yield to the temptations of contraception because their earning power is not yet sufficient to finance new arrivals and expanded housing facilities? How many prospective students at Catholic high schools and colleges do not attend because their parents cannot afford it? True, there is no destitution; but there is such limitation on temporal resources so as to make the achievement of spiritual values very difficult indeed. Only an analysis of local conditions could help one decide if the establishment of a credit union or co-operative would be indicated, or perhaps maternity and scholarship funds, or home expansion teams. Through an analysis of a parish's socioeconomic conditions, the leaders would find new ways to achieve old objectives, to provide help for people trying to find and follow Christ.

These examples are only one area open to apostolic interest. This article is being written in California where, at the present time, there is such pressing need for lay in-

telligence and leadership concerning the forthcoming vote on private school tax exemption laws. Such an issue is as much an apostolic concern as is provision for catechists to teach in released time classes or to prepare first communicants.

It is clear that priests *cannot* do all this by themselves. Whether or not they could, it is the laity who are most intimately involved in their local community's ways of life. It is the laity's responsibility to assess their community and to be prepared to exercise the leaven of Christian values in it. What if the laity is not ready to do this? Then it is up to the priests to help them. And if the priests are not ready? Then they have to receive the proper training to enable them to do so. The unquestioned burden of many papal statements over the years has been this matter of facing up to the Church's mission to the world. The laity have an essential role to play; priests need their help and should enable the laity to provide that help. Priests themselves should receive the kind of training which prepares them for this function. Thus says the Holy Father.

Mixed Reactions

Let us recognize and admit that the mere idea of the lay apostolate is no sesame. Not all laymen respond to the opportunity to participate. Many will dive in enthusiastically, find the water cold, and quickly withdraw. Many begin with devotion, contribute generously for some years, then gradually pass out of the

picture. Many of the most vociferous in demanding a role in the apostolate are the least competent, constant, and trustworthy when given an opportunity. Many of the half-formed or unformed bruise easily and retire to nurse their injuries, real or imagined. Many, willing to be led into leadership, find no leaders.

Be that as it may, we simply have no choice, except perhaps surrender or trying to maintain a very unsatisfactory status quo. The ideal Catholic parish has been defined as an organization of such spiritual and temporal characteristics that there exists in it the practical and exploited opportunity for the spiritual and derivatively temporal richness of the faith to be brought to its every actual and potential member and to every institution of its co-extensive civic community.

Use All Parish Resources

Pastoral management must utilize all the parish's resources to achieve this objective. A major resource is the parish laity. It may surprise those who use the word "lay" in the sense of "secular" (e.g., the lay or secular political state) to know that the word "laity" has a very religious connotation. It is from the Greek *laos*, meaning a holy people concerned with the work of God. True, the hierarchy has the mandate to teach, rule, govern, and pastor the flock in matters of faith and morals. However, the whole Church is Christ's Mystical Body and therefore, the whole Church is called by

Peter a royal race and priestly people. The whole Church therefore shares the mission of Christ to bring life to the world that it might possess that life more abundantly and thus be restored to the Father.

Kinds of Human Societies

The world consists of human society and its institutions, whether world-wide or in the local parish neighborhood. These institutions are society's ways of satisfying certain universal human needs. There are six basic kinds of societies. The political institutions provide for social order; the economic for temporal needs; the domestic for sexual and reproductive opportunity and control; the educational for passing on the cultural heritage; the religious for expressing man's relationship with God and confirming his personal and social values; the recreational for relieving tension and contributing to personal and social harmony. These six major institutions are universal in human society, though their forms have almost limitless variation. Always the key question must be whether the particular form of these institutions in our parish or neighborhood is in conformity with Christian living.

If they are in conformity, fine; we will strive to maintain and develop them. If not, it is the task of the Christian community to reform and sanctify them. For example, corrupt ward politics violate the Christian code and have a deleterious effect upon Christian living in the same way as national or international

totalitarianism. Likewise for other institutions: disproportionate availability of economic goods, accepted patterns of sexual and marital misbehavior, apathy in religious observance, amoral or immoral educational procedures and pedagogy in our classrooms, and perverted or stupefying forms of recreation—all are institutionalized forms of social and personal behavior from which the Christian community must first protect itself, and second, reform. Such duties are in largest measure the function of the lay apostolate. It is the work of God's people in a world desperately weary, needing sanctification and salvation.

Here I would like to emphasize again a point made in previous articles: there are rich but largely untapped possibilities in a decentralized apostolate, even within the parish. Obviously, the rectory cannot and should not be the center of authority of all attempts at institutional reform, except in quite extreme circumstances. Yet it can be a kind of nerve center, a source of encouragement, providing temporary leadership in some undertakings and even some directive ideas. The point is, pastors must be looking out to the whole parish and its institutions; they cannot have their eyes fastened merely on those parishioners who come to receive the sacraments.

The history of American business is, by and large, a remarkable success story, yet the history includes the record of hundreds of thousands of business failures. There is no reason to expect that the fruit of

human efforts in apostolic enterprises is going to be much different in that respect from the fruit of business enterprises. We have to be prepared to experience failure. We must take it in stride and start over again. This attitude is emphasized because many persons and groups have tried, failed, and then stopped trying. We cannot afford that kind of defeatism.

A Sacrament Neglected

Not only good parish management and the urgent needs of the Church's mission require a lay apostolate, but so also does the theology of the sacrament of Confirmation. Few will deny that here is a divine gift of which we make very little use. True, as a sacrament, Confirmation certainly confers grace *ex opere operato*; but Christians seem to profit less from this divine gift than they should. Just as the communicant who receives the Eucharist with a minimal consciousness of what he is doing participates far less fully in communion with Christ than one who does so with vital realization and desire; or as the married people conscious of their sacramental union and their shared guarantee from Christ profit far more from the graces of the sacrament than those whose consciousness of marriage does not extend to the sacramental. Truly most of our youngsters receive Confirmation so young that they cannot possibly understand its implications; they almost certainly forget about it soon thereafter. If these youngsters

have already forgotten about it, then surely adults will be little conscious of the commitments they made as confirmed Christians.

Christian Adulthood

Confirmation has been called the sacrament of Christian adulthood, of the lay apostolate, and Catholic Action, of one's *public* membership in the Church. Baptism welcomes the individual into the Church; Confirmation welcomes him as a mature member with public responsibilities. Here is an essential aspect of Confirmation that is simply not known or appreciated by the great majority of our people. Of course, one reason for this deficiency is they have not been taught it. Unfortunately, it is a prime example of non-communication of a fundamental Christian value to the Christian people.

The full Christian life includes an assignment and a willingness to be a public witness to Christ and His Church. Not only did this apply to the Apostles who first exercised their apostolate at Pentecost, but it applies to every Christian to whom the Holy Ghost has come in His fullness at Confirmation. The liturgical ceremony in the German diocese of Münster is most impressive as the people renew their Confirmation on Pentecost Sunday. The diocesan prayerbook and missal, *Laudate*, has prayers (see box) that give an adult Christian an opportunity to reflect on the meaning of his commission to be a public witness to Christ. Such a renewal can help

Prayers and Meditations for Renewal of the Sacrament of Confirmation

The diocesan prayer book and missal, Laudate, used in the German diocese of Münster, includes these prayers for a parish renewal of Confirmation on Pentecost Sunday.

First Prayer

PRIEST: Lord Jesus Christ, You promised Your Apostles: "You shall be witnesses unto Me." This word applies likewise to us. We also are to be witnesses unto You. In the sacrament of Confirmation You have, through the bishop's laying on of hands and anointing, given us the gift of the fullness of the Holy Spirit and anointed us as soldiers in Your Kingdom. The light which we had received at baptism was to become a brand of fire and set us completely aflame. The fire of the Holy Spirit was to fill us with courage and strength. Behold, Lord, we ask You today, renew in us this fire of the Holy Spirit. Grant that we, according to the example of Your Apostles, might overcome in ourselves all fear of men and human respect. Make us ready to profess our faith in You and Your holy Gospel.

PEOPLE: Make us ready, Lord!

There follows a series of short prayers and responses said alternately by priest and public, the final one being:

PRIEST: Strengthen in Your Grace all those whom You have signed with the Sign of the Cross

and anointed with the Chrism of Salvation. Let them grow in faith, and make their love strong. Let them ever more mature unto the maturity of Christ and as adult members of Your Church. Through Christ our Lord.

PEOPLE: Amen.

Meditative Prayer on Confirmation

Lord Jesus Christ, eternal Son of God, You have said: "You shall be witnesses to Me." Therefore to be a Christian means to profess, to give testimony to You and Your holy gospel. Christian life demands mutual help and co-operation in Your Kingdom. For that purpose You have instituted the holy sacrament of Confirmation. When the bishop, who possesses the consecrated fullness of the priestly power, administered this sacrament to us, we received at that moment the fullness of the Holy Spirit, and with it the full vocation to the common priesthood as well as the consecration of Your knighthood. We were accepted into the company of Your soldiers and, just as the Apostles on the first Pentecost, we were called to a public and heroic profession of the Faith and to share in the work of Your Kingdom. From the condition of spiritual childhood we advanced to supernatural maturity and became complete, adult Christians.

undo the relegation of Confirmation in people's minds to a childhood religious exercise.

When explaining this matter of the lay apostolate and the Christian's commitment to Confirmation in my university classes, I always experience a reaction of surprise. "We never heard that before," my students say, after 16 years of

Catholic teaching. There is a similar reaction after sermons and retreats. All of which leads to two conclusions. First, there is much in Christian life which we are not teaching our people. Second, we might look for a very much more active and apostolic laity if we did teach it to them... and then invited them to live it.



A Catholic Isolationist?

How can any Catholic be a real isolationist? The brotherhood of man is too essential a part of the Creed which begins with the words "I believe in God, the Father Almighty." As Pope Pius XII said in 1952 to the members of Pax Christi: "One places one's trust in those who belong to one's own people for so long as they do not show themselves positively unworthy. One treats them as brothers and sisters. And that is exactly how one should look on one's brothers of other nations. There is no room here, either, for a double standard. Love of one's own country never implies disdain or distrust or dislike of other nations."—*From a radio address by Bernard Weismann, Vice President, Catholic Association for International Peace.*

Either American Catholics know and appreciate the achievements of their Church and realize that peripheral criticism in no way detracts from the main body of these achievements or they are so uninformed and so little committed that the slightest ill wind will scandalize them.

Stop Pushing*

DAN HERR

NOT SINCE the days of the Spanish Civil War have articulate Catholics found a subject to worry so thoroughly as the alleged lack of Catholic intellectuals. The controversy has been going on for months now and shows no sign of a let-up (or let-down, if you prefer). By now almost every Catholic writer and speaker who can entice an audience of more than two has delivered himself of profound thoughts and some are going around for the second and the third outburst.

It seems a long, long time ago,

but if my failing memory is to be trusted, Monsignor John Tracy Ellis started it all. I would guess that even he was surprised by the subsequent uproar. As if standing on tip-toe with speech in hand eagerly waiting their cue, disputants from all over the land began to take sides. The roster of participants on either side or all sides featured such stars as Father Robert Gannon, S.J.; Father John Cavanaugh, C.S.C.; Father Gustave Weigel, S.J.; Joseph (somehow "Joe" isn't sufficiently dignified in this line-up) Breig, in addition to many priests and sisters,

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almost all Catholic newspaper and magazine editors who either felt a strong need to unburden themselves or had space to fill, and a wide variety of crack-pots, opinion-molders, apple-knockers, scholars, sore-heads, alumni of apostolic movements and warm bodies.

If all the breath expended on this controversy could have been carefully preserved and bottled, we might have had enough power to send an entire state—Arkansas, for example—to outer space. And yet, may I suggest with characteristic humility that despite the exhaustive and exhausting concentration by one and all, some important aspects remain undiscussed? I now proceed to discuss them.

In my optimistic fashion, I had hoped that we American Catholics were beginning to achieve that level of self-confidence and maturity which would not only allow but would encourage criticism. Naive me, I had assumed we had long discarded the comfort-to-the-enemy theory which was understandable in the days of our oppressed minority status—although I believe the record shows we were far less sensitive about public bickering sixty years ago—but ill becomes us in 1958. The fact is, however, that speakers and writers on this subject all too frequently were attacked because they dared to criticize fellow Catholics and all too often scant attention is given to the question of whether or not their criticisms were justified.

Unless I misread the portents, it

seems to be getting harder, rather than easier as you would think, for a maverick to have his say without being soundly whacked. We are becoming so sensitive, so polite and so "charitable" that even some of the strong-jawed controversialists of yesterday are giving every appearance of growing soft.

For More Controversy

For a vigorous intellectual life I vote for more rather than less controversy, more rather than less vigor. At the same time, let's have an end to the petty practice of informal excommunication which certain of our brethren seem to find even more fascinating than hula-hoops. I submit that the Pope and the bishops are perfectly capable of handling these matters when the necessity arises and, to the best of my knowledge, have never sought the assistance of grey-lady helpers who, if they must be busy doing something, might better return to trapping lightning bugs.

Those who violently react to the slightest public criticism of Catholic life betray a lack of confidence in the vitality of the Church in America which is as inexplicable as it is depressing. The Church is not going to collapse, contrary to the fears of these faint-hearted, because of huffing and puffing by individuals famed or unknown. Remember the words of Cardinal Stritch: "It's all our Church, the Church of the people as well as my Church. Constructive criticism, even if it is a little destructive at times, is not

anti-clericalism. A growing impatience with us by some young intellectuals is not bad; in fact, it can be good."

What is needed most, of course, is a true perspective and if American lay Catholics lack this perspective, it's time they grew up. I doubt that it is necessary for every critic of Catholic life to preface his criticisms with a detailed plug for all of our positive accomplishments. Speakers and writers should be able to assume that their listeners and readers are aware of these achievements. If such an assumption is unwarranted, then we need to do a better public relations (I wish there were a less odious word) job. You simply can't have it both ways: either American Catholics know and appreciate the achievements of their Church and realize that peripheral criticism in no way detracts from the main body of these achievements or they are so uninformed and so little committed that the slightest ill wind will scandalize them.

As for the worry that non-Catholics (we need a better word here, too, but I haven't found it) will misconstrue our breast-beating, we may as well become reconciled to the fact that the equivalents of Paul Blanshard, Bishop Oxnham and whoever else decides to make a big man of himself between the time this column is being written and when it reaches you, will always be with us. The sooner we convince fair-minded non-Catholics that we distinguish between what we hold to

be the natural and the supernatural in the Church, that we can be critical of ourselves and our institutions and yet never in the slightest question the fundamentals of our faith, that we wholeheartedly reject the attitude of smugness we have been accused of, the less harm anti-Catholic bigots can do us and the less commotion will be caused by our spoutings-off—even when reported by *Time*.

The More Important Question

After many months of discussion, we still seem far away from a decision as to whether we are forward or backward in the quest for our very own intellectuals. Might it not be time for that dispute to be laid to rest and time to take up what is to my mind the much more important question of the general level of American Catholic intellectual life? If we could concentrate on raising this level—and few will deny, I think, that it can stand raising—maybe we could take over *Who's Who* a few years from now, as some would seem devoutly to wish. Rather than concentrating all our attention on producing isolated geniuses of the hot-house intellectual variety, let us give a little thought to the whole crop. If, for example, we could make even a little progress in increasing the number of adult and juvenile Catholic readers, our problem of future writers might not seem as grim as it does at this moment.

And finally, in the oft-repeated charge of anti-intellectualism (rather

than non-intellectualism, if I may make a very necessary distinction) I detect alarming indications of cry-babyism. Unless I am wrong, and you constant readers know better than that, a lot of this belly-aching can be traced to the distressing fact that some of our self-proclaimed intellectuals are not being kowtowed to as they know in their own little hearts they deserve. They seem to be convinced that to them is due the equivalent of the elite treatment with which scientists are favored in Russia. The poor dears are not ap-

preciated by the riff-raff. Because they are not earning more than truck-drivers (although why intellectuals should accept salary as a criterion for success or achievement beats me), because they are not petted and fawned on by their less-brainy fellows, they reach the brilliant conclusion that American Catholics are anti-intellectual and that we won't have enough intellectuals to go around because we don't deserve them. Hogwash!

And now, of course, the last word has been said on this subject.

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Inspiration of the Christian Life

Christ is the inspiration of Christian poetry, and Christ is at the center of the contemplative life. Therefore, it would seem fairly evident that the one thing that will most contribute to the perfection of Catholic literature in general and poetry in particular will be for our writers and poets to live more as "contemplatives" than as citizens of a materialistic world . . . What we need are "contemplatives" outside the cloister and outside the religiously fixed patterns of religious life—contemplatives in the world of art, letters, education and even politics—*Thomas Merton in the COMMON-WEAL, October 24, 1958.*

Catholic social thought has always insisted that the Federal Government should intervene where private organizations have proved inadequate to deal with a social problem. Urban blight is such a problem. Catholics therefore should take the lead in pressing for an adequate housing program.

Blight on Our Cities'

JAMES O'GARA

Managing Editor, COMMONWEAL

MOST American cities are ugly. To use a time-honored phrase, they are ugly as sin. In addition, they are sick—seriously sick. And the chances are that in the next ten years they will get worse rather better.

New York, Chicago, Detroit, Boston, Pittsburgh or St. Louis—pick any major industrial city you choose. Much the same indictment can be made against any one of them. We are witnessing a culmination of mu-

nicipal neglect in which our great urban centers are being ravaged by slums and decay.

This fact is of central importance. Whether we like it or not, our age is the age of the city, or, more accurately, of the metropolitan region—an urbanized, industrialized complex of smaller cities and towns surrounding one core city. Today six out of ten Americans live in urban regions. The problem of city decay is therefore not a problem for just

*Reprinted from the *Sign*, Monastery Place, Union City, N.J., August, 1958.

a few; it is a national problem, hitting most Americans right where they live.

In many ways, the city is like a pre-historic monster which became extinct because it could not meet new problems. Industrialization created the mass-population city as we know it; mass production in the shape of the automobile is strangling it, surely and not very slowly.

During the last thirty years, automobiles have increased five times as rapidly as the population. Inside the city, the multiplication of automobiles has congested traffic so badly that it often takes longer to get from place to place than it did with a horse and buggy fifty years ago. At the same time, the automobile and the development of rapid mass transportation have made it possible for men to live twenty, thirty, or even forty miles away and still work in the city. Big cities, residential suburbs, and once-rustic villages have thus been joined together by rail and highway to form great new metropolitan centers, and the end is not yet in sight. By 1975 our population is expected to rise at least another 25 per cent; in the same period automobile registrations are expected to increase by 50 per cent.

While all this is going on, what is happening to our major cities—the core cities at the heart of these metropolitan regions? They are decaying faster than they can be repaired, and so far we have been unable to come up with any cure, ex-

cept on paper. What else does the flight to the suburbs mean?

Middle-Class Flight

In the city, the middle classes look around them, and they do not like what they see. Who could blame them? On all sides they are surrounded by obsolescence and decay. Neighborhoods get more and more crowded. Schools get worse and worse. Traffic becomes increasingly congested. Essential municipal services become more and more expensive. Police forces are overworked to the point that in some neighborhoods people are afraid to be on the streets at night. So those who can afford to do so—and many who cannot—pick up and move to the suburbs, even though normally they might have preferred to stay where they were. As a result, our big cities are to an increasing extent being left to the rich, who can afford to pay high prices for space and quiet and decency, and to the poor, who cannot afford to move.

The family which moves to the suburbs may solve its problems, at least for the time being. But it leaves major problems behind and makes more difficult the task of restoring the city. The big city has a complex municipal machine, complete with police and fire departments, water procurement and sewage disposal systems, health and welfare services, public transportation systems, and all the vast behind-the-scenes organization that is necessary in any city. Abandon-

ment of the city by the middle class, followed inevitably by department stores and other business enterprises, makes it harder and harder for the city to pay for these essential services.

Slum property can be a gold mine for the individual tenement owner; it is a burden to the city. Slums have more crime, more juvenile delinquency, and require more police protection. Slum dwellers have lower incomes, more sickness and unemployment, and require more welfare services. Providing such essential services in blighted areas often costs a city eight or ten times as much as it gets back from these same areas in taxes. As slums spread, the mayors of our large cities have to spend more and more of their time trying to find new sources of income for municipal machines which are already faltering badly.

Is this picture exaggerated? Blighted areas today amount to about 25 per cent of the urban areas of the United States. Despite the labors of dedicated men, this blight is spreading, and something like one out of every five dwelling units fails to meet minimum decent living standards. In a slum section of Chicago between 70,000 and 90,000 people live in one square mile which would be overcrowded with half that number. Half the buildings in one bad section of Boston are more than 50 years old. There are buildings in Detroit where six or eight families share a single bathroom. Thirty-five thousand New

York families live in cellars, basements, or attics. And the city has more than 50,000 Old Law tenements, built before 1900 under standards now outlawed, in which a million-and-a-half New Yorkers still live—thankfully, because the alternatives available to them are worse.

It is no wonder the flight to the suburbs continues. Indeed, in the case of Boston, Los Angeles, Pittsburgh, and San Francisco, the population of the suburbs now amounts to more than twice that of their core cities. These are extreme examples, but the same thing on a lesser scale is happening all over the country. From 1950 to 1956, the population of America's suburbs increased six times as fast as that of the core cities.

The Major Concern

Our major concern in this matter has to be with the thousands of families who are denied a chance at decent housing. Somehow, some way, people must be made to see what the decay of the city means in terms of the families for whom there is no escape. The trouble is that, to those who do not have to live in them, slums seem unreal and the whole subject distasteful.

It is certainly true that reports about slums do not make pleasant reading. In New York recently, for example, a child was bitten so badly by rats right in his own crib that he will be crippled for life; now his mother refuses to bring him home from the hospital for fear the same

thing will happen again, and she lives in dread for her other four children. This is an ugly story, and it is natural enough that people shy away from thinking about it. But it is a fact, and the same kind of thing happens with sickening regularity in all our major cities.

The children who are burned to death or bitten by rats or killed by disease in America's slums are facts. The families living in one-room "kitchenette apartments" in Chicago are facts. The families in the slums of Detroit who sleep six in a room are facts. The mother of five who recently killed herself because she despaired of ever getting out of an East Side tenement in New York was a fact. Every year, every American city has its own sorrowful litany of such facts.

People do not live in slum housing from choice; they live there because there is not enough good housing to go around. And the shortage from which we suffer is not a temporary one, created by the wartime lag in building or any short-lived population spurt, although these factors have made it worse. We simply do not build houses on the scale needed even for a static population, let alone for one that is growing by leaps and bounds.

By 1975, our population will almost certainly pass the 220 million mark. Today, somewhere between 10 and 15 million of our housing units are substandard, at least five million of them beyond repair. Taking this fact in conjunction with

our rising population, we need to build at the rate of two million homes a year for at least the next ten years. In addition, a vast program of rehabilitation is required for those substandard units that are not beyond saving. What are our chances of doing all this? Right now, the chances of making a trip to the moon—literally—seem better.

The housing industry might manage to build one and one-quarter million homes in 1958. This is optimistic; new housing starts last year fell below the million mark. Every year for the last seven years, however, the number of new households in the United States has increased by an average of more than 800,000. In addition, from 200,000 to 300,000 housing units are lost annually from fire, flood, or other causes. Thus, in the years ahead, home construction on the present scale may replace lost units and take care of the increase in population. It cannot provide for those who are now living in decrepit and substandard housing. It cannot reverse the process by which our cities are being consumed by decay.

A Fresh Approach

This is a grim prospect. Yet, if we really want to, we can save our big cities and provide decent housing for those who do not have it. First of all, though, we must admit the dimensions of the problem we face. A little additional effort will not get us over the top. We must make a fresh and determined approach to a bad situation that has

been getting worse every year despite our efforts.

What do we need? We need to give the experts the tools to work with. We need a drastic expansion of our urban renewal program. We need more housing, public and private. We need to rationalize outmoded building codes and eliminate restrictive practices within the industry. We need to take a new look at present policies on federally financed public housing, with a view to encouraging co-operative ownership and private operation by non-profit groups; there is no reason the Federal Government has to remain in the picture indefinitely after these projects are built. We need more large-family apartments in new projects, and we need to examine critically present income restrictions on occupancy, which in the long run may well represent a socially self-defeating policy.

Public housing, of course, however necessary, should be only a small part of our effort. We need to think more about families who do not want or are not eligible for public housing, but are unable to afford present-day crippling interest charges which can double the cost of a house over a twenty-five-year mortgage period. Perhaps a federal mortgage corporation to provide low-rate long-term financing for families below a certain income-level will be found necessary to remedy this situation.

Title I of the Housing Act is an indispensable tool in urban renewal; it enables a city to assemble indi-

vidual tracts of land in a way that a private builder never could. While expanding its use, though, we must make sure it is used properly. Civic centers and parking lots may be indispensable in rebuilding a city, but we must make sure that the poor who are dispossessed by Title I clearance have homes they can go to at rentals they can pay, and this does not mean fifty-dollar-a-room apartments.

None of this can be done without planning—a term for which Americans traditionally have a strong aversion, at least in governmental matters. Yet much of the present crisis of the city is due to lack of planning in the days of early city-growth. Private developers were allowed to use land almost as they chose, a policy which usually meant putting as much building as possible on as little land as possible. The same pattern is already obvious in many suburbs, and the process of decay that is spreading in the core cities will be duplicated in the surrounding communities unless positive action is taken. In this connection, it is significant that one-fifth of all current urban renewal projects are taking place in cities with populations of 10,000 or less.

Title I of the Housing Act provides funds for drawing up plans for urban renewal programs. It is essential, however, that such planning be on a regional rather than simply on a city-wide basis. Because our present city-pattern developed before the age of the automobile and rapid transportation, the

boundaries of village, city, and state governments often bear little or no resemblance to the actual growth of our large metropolitan areas. Today these metropolitan regions include not only different towns, villages, cities, and counties but even different states. The only answer to this kind of divided and often overlapping authority is the creation of a new kind of regional body to meet new needs.

Ideally, perhaps, meeting this problem might involve redrawing political boundaries to conform to our actual conditions. Practically, such a proposal seems impossible, and the most likely solution is the creation of local "authorities" or regional planning commissions which will cut across city, county, and state lines and will represent all concerned. A few areas already have inaugurated such programs; many more need them badly.

Need for Funds

All the planning in the world, though, will not help unless funds are available. An effective national program for urban renewal will take money—much more money than we have yet been willing to spend on it. Without money, all the talk of the city-planners about creating Garden Cities and vast green belts to replace blight will remain just that—talk and nothing more.

The federal urban renewal program was authorized in 1949. So far, Congress has appropriated \$1.3 billion for it. With this money 300

cities have undertaken almost 500 renewal projects, at a total cost to date of about \$1 billion. This sounds like a large sum, but is it really very much in a nation that spends almost \$15 billion a year on tobacco and alcohol? Is it very much in a nation whose citizens spend \$13 billion every year on recreation? Valuable as the projects are that are now under way, they represent only a small, first step.

The money spent on urban renewal is not money down the drain, even if one leaves aside the terrible effect slums have on family life and hence on the national welfare. The U.S. Housing Administrator has already warned that cities which fail to act on an adequate urban renewal plan by 1960 will face bankruptcy by 1965. Every day that goes by without coping with the spread of urban blight makes the financial plight of the city worse.

Under these circumstances, urban renewal is a good investment. One rehabilitated area in Chicago, for example, will pay for itself in two years' time. This is an unusual example, but it does illustrate the point that slums are economically wasteful as well as socially bad. Yet getting money for urban renewal is a heart-breaking task.

With relatively little fanfare, the United States recently embarked on a program to modernize our highway system. In the course of it, thousands of acres of land will be condemned for roads, and thousands of homes will be moved or destroyed

every year. The cost of this program is now estimated at \$37 billion, with the Federal Government scheduled to pay 90 per cent of the total. But the chances of getting even a fraction of this sum for a comparable program of urban renewal are negligible.

Many people wanted the federal highway program—people with money, with prestige, with position. Everybody, it seems, worries about Sunday traffic. Who worries about the fact that our cities are rapidly turning into vast slums? Not very many people, I fear, or at least not enough. The mayors of our major cities recently asked Washington to earmark \$350 million a year over a ten-year period for the urban renewal program, a sum which is minor compared with the \$37 billion federal highway program. At this writing, however, despite a great flurry of anti-recession suggestions, the amount proposed in Congress for urban renewal falls far short of the minimum requested by the mayors. Even at that, there are some legislators who will try to reduce this sum even further.

All this indicates that achieving a full-scale program for urban renewal will take some doing. The odds against success are great. Yet here is a real opportunity for Catholics to exercise leadership on a question vitally affecting family life and the national welfare.

Catholic social thought in this country has always insisted that the Federal Government has a duty to intervene in pressing social problems

when lesser organizations have shown themselves unable to deal with them. Urban blight is such a problem. Private industry cannot rebuild America's cities unaided and should not be expected to. City and state governments cannot carry out the task alone. Catholics should therefore take the lead in pressing for an adequate program.

In the present urban crisis, Catholics could bring to housing and city life the kind of study and leadership that was given the labor movement in the Thirties and Forties. Why can we not have the equivalent of "labor priests," the Association of Catholic Trade Unionists, labor schools and neighborhood forums, all in the field of family housing, slum clearance, and urban renewal? There are a few places where Catholics have organized to speak out on housing and family life—Chicago and Philadelphia come to mind—but even these have not been supported the way they should be, and in many other places there is simply nothing. We need Catholic Housing Councils in every major city in the country, backed by strong popular support and ready to join any legitimate effort to meet the crisis of our cities.

No matter how bad our cities get, millions of families will continue to live in them. Consequently, we must keep America's cities from turning into vast slums. This will take time and money, planning and determination. The task will not be easy. But it *can* be done. America certainly has resources and talents

for the job. The big question is: cities to do something about it?
Are enough people concerned The future of the city depends on
about what is happening to our our answer.



The Trouble with the Parish

Too many parishioners are trying to live adult Catholic lives with a child's knowledge of their religious principles. "Reading, Ritin and Rith-metic" are not supposed to be a complete education in themselves but only the means to learn more. The catechism—whether taught in grade school or religious vacation school—is supposed to be only the basic tool to acquire deeper knowledge of our religion as the years go by.—*The WEST VIRGINIA REGISTER, November 14, 1958.*



Undermining an Educational Program

It's an anomaly that some Southern states should be closing their schools at this time when Sputnik has roused the United States to redouble its educational efforts. Speaking of the school closings, Arthur Flemming, Secretary of Health, Education and Welfare recently said: "If they remain closed for any length of time, it is clear that we will be undermining our educational program just when we know that, in the interest of national defense, it is imperative to strengthen it."—*John B. Sheerin, C.S.P. in the CATHOLIC WORLD, November, 1958.*

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XII
BY DIVINE PROVIDENCE POPE

To the Church in China

("Ad Apostolorum Principis")

TO THE EPISCOPATE, CLERGY AND FAITHFUL OF CHINA

VENERABLE BRETHREN AND DEAR CHILDREN
GREETINGS AND APOSTOLIC BLESSING:

AT THE TOMB of the Prince of the Apostles amid the majesty of the Vatican basilica, Our immediate predecessor of immortal memory, Pius XI, as you well know, duly consecrated and raised to the fullness of the priesthood "the flowers and . . . most recent saplings of the Chinese episcopate."¹ On that solemn occasion he added these words:

You have indeed come, Venerable Brethren, to see Peter. You have, moreover, received from him the shepherd's staff which you use to undertake your apostolic journeys and to gather together your sheep. It is Peter who with great love has embraced you who constitute, in no small part, the hope for the spread of the truth of the Gospel among your people."²

The memory of that allocution comes to Our mind today, Venerable Brethren and Dear Children. Today especially the Catholic Church in your fatherland is experiencing great suffering and loss. The hope indeed of our great predecessor was neither in vain nor ineffectual. For new bands of holy pastors and heralds of the Gospel have been joined to that first group of bishops whom Peter, living in his successor, had sent to feed those choice flocks of the Lord.

New works and religious undertakings flourished among you in spite of the many difficult obstacles. We too shared in and increased that hope

¹ *Acta Apostolicae Sedis*, vol. 18, 1926, p. 432.

² *Ibid.*

when, with very great joy, We later established the hierarchy in China and saw opening up yet wider paths for the extension of the Kingdom of Jesus Christ.

Beginnings of Persecution

But alas after a few years the sky was overcast by storm clouds. On your Christian communities, many of which had been flourishing from times long past, there fell sad times full of sorrows. Missionaries, among whom were many archbishops and bishops noted for their apostolic zeal, and Our own internuncio, We saw driven from China. Bishops, priests, Religious—both men and women—together with many of the faithful were either cast into prison or incurred every kind of restraint and suffering.

On that occasion We could not do other than raise Our voice in sorrow and rebuke the unjust attack in Our encyclical letter of January 18, 1952 entitled *Cupimus Imprimis*.³ For the sake of truth and consciences of Our duty We declared in that letter that the Catholic Church should be considered a stranger to no people on earth, still less hostile to any. On the contrary, moved by a mother's anxiety, it embraces all peoples in an equal charity. It seeks no earthly advantage but employs what powers it possesses to attract the souls of all men to seek what is eternal. We added further that missionaries promote the interest of no particular nation. Since they come from every quarter of the earth and are united by a single love, God, they seek and hope for nothing else save the extension of the boundaries of God's kingdom. Consequently, it is clear that their work is neither without purpose nor is it harmful. It is rather beneficent and necessary since it aids competent Chinese clergy in the field of the Christian apostolate.

Some two years later, October 7, 1954, another encyclical letter was addressed to you, beginning *Ad Sinarum Gentem*,⁴ by which We intended to refute accusations made against Catholics in China. We openly declared that Catholics yielded to none nor could they do so in true loyalty and love of their native country. Seeing also that there was being spread among you the doctrine of the so-called "three autonomies," We warned by virtue of that universal teaching authority which We exercise by divine command that this same doctrine as understood by its authors, whether in theory or in the consequences which follow from

³ AAS, vol. 44, 1952, pp. 159ff.

⁴ AAS, vol. 47, 1955, pp. 5ff.

it, cannot receive the approval of a Catholic, since it turns minds away from the essential unity of the Church.

In these days, however, We have to draw attention to the fact that the Church in your lands in recent years has been brought to yet worse straits. In the daily attacks which you have, indeed, met—in the midst of so many great sorrows this brings us great comfort—unflinching faith has not been wanting nor has the most ardent love of the Divine Redeemer and His Church failed. Of this unflinching faith and ardent love you have borne witness in innumerable ways of which a small part only is known to men, but for all of which you will someday receive from God an eternal reward.

Nevertheless We consider it to be Our sad and anxious duty to declare openly that your situation has changed much for the worse. The false doctrine already condemned by Us seems to be approaching its final stages and to be causing most serious damage. For, by a particularly subtle maneuver, an “association” has been created among you to which has been attached the title of “patriotic.” Catholics are being forced by every means to take part in it.

The Chinese Patriotic Association

The purpose of the “association”—according to innumerable proclamations—is to unite the clergy and people in a love of religion and fatherland so as to propagate patriotism, promote peace among peoples and at the same time to support the brand of socialism which has been introduced among you. It aims at fostering the development and extension of that brand of socialism with a view to helping civil officials defend what they call political and religious liberty by giving them active support. General statements about defense of peace and the fatherland, however, can mislead simple people. It has become crystal clear that this “association” is really striving to further certain calculated and pernicious plans.

For, under the deceitful appearance of patriotism, this “association” aims particularly at making Catholics gradually embrace tenets of atheistic materialism by which God Himself is denied and the principles of religion rejected.

Under the guise of defending peace this same “association” accepts and spreads false suspicions and accusations involving the clergy, including venerable bishops and even the Holy See itself. They are accused of admitting and promoting schemes for earthly domination or of giving

ready and willing consent to exploitation of the people. Finally, on the basis of preconceived opinions, they are accused of acting with hostile intent against the Chinese nation.

While the "association" declares that it is essential for every kind of freedom in religious matters to flourish and that this makes easier mutual relations between the ecclesiastical and civil powers, in reality it aims at setting aside and neglecting the rights of the Church and completely subjecting her to civil authority.

Hence all its members are coerced into approving those unjust prescriptions by which missionaries are cast into exile, by which bishops, priests, religious men, nuns and the faithful in considerable numbers are thrust into prison. They are forced to consent to those measures by which the jurisdiction of so many legitimate pastors is persistently obstructed. They are compelled to defend also those wicked principles which are totally opposed to the unity, Catholicity and hierarchical constitution of the Church and to admit those first steps by which the obedience due to legitimate bishops on the part of clergy and faithful is undermined in order to separate Catholic communities from the Apostolic See.

To spread these wicked principles more efficiently and to fix them in everyone's mind this "association"—which, as We have said, boasts of its title "patriotic"—uses a variety of means, including violence and oppression, numerous publications printed at great length, group meetings and congresses. In these the unwilling are forced to take part by incitement, threats and deceit. If any bold spirit strives to defend truth, his voice is easily smothered. He is branded with a mark of infamy as an enemy of his native land and of the new society. Further there should be noted those courses of instruction in which pupils are forced to imbibe and embrace this false doctrine. To these, priests, Religious—both men and women—ecclesiastical students and faithful of all ages are forced to go. There an almost endless series of lectures and discussions lasting for weeks and months so weaken and benumb the strength of mind and will that a kind of psychical force extracts an assent which contains almost no human element, an assent which is not freely asked for as it should be.

Add to these the methods by which minds are tortured by every means, in private and in public, by traps, deceits, grave fear, by so-called forced confessions, by custody in a place where citizens are forcibly "reeducated," and those "Peoples' Courts" to which even venerable bishops are ignominiously dragged for trial.

Against these methods of acting which violate the basic rights of the human person and trample on the sacred liberty of the sons of God, all Christians from every part of the world, indeed all men of good sense cannot refrain from raising their voices with Us in real horror and from uttering a protest by deploring the violated consciences of their fellow men.

The Duty of the Church

And since these crimes are being committed in the name of patriotism, We consider it Our duty again to call to the mind of all that the Church by its very teaching exhorts and warns Catholics to love their own country with sincere and strong love. She urges all to give due obedience in accordance with natural and positive divine law to those who hold public office, to give them active and ready assistance for the promotion of those undertakings by which their native land can, in peace and order, daily achieve yet greater prosperity and further true development.

The Church has never ceased to impress on the minds of her children that declaration of the Divine Redeemer: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's."⁶ We call it a declaration because it establishes as an objective principle of the Christian religion that one must not oppose the honorable customs and welfare of the fatherland.

It must be asserted, however, that if Christians are bound in conscience to render to Caesar, that is to human authority, what belongs to it, Caesar likewise, or those who control the state administration, cannot command obedience from citizens in those things which usurp God's rights. They cannot force Christians to act at variance with their religious duties or to sever themselves from the unity of the Church and its lawful hierarchy. At those times let each individual Christian, casting aside all doubt, calmly and firmly repeat those words which Peter and the other Apostles used in answer to the first persecutors of the Church: "We must obey God rather than men."

With emphatic insistence those who favor and promote the interest of their "association," which claims a monopoly on the title of patriotism, speak over and over again of peace. They admonish Catholics earnestly to exert all their efforts to establish peace. On the surface these words are excellent and righteous. Who is more to be praised than the man who prepares the way for peace? Peace however, as you well know,

⁶ Luke 20:25.

⁶ Acts 5:29.

Venerable Brethren and Beloved Sons, does not rest in words only. It does not rely on changing formulas which are suitable for the moment but which contradict the real plans and purposes of those who voice them. These plans are not in conformity with the meaning and method of true peace but rather with hatred, discord and mental deceit. A peace worthy of the name must be founded on the principles of charity and justice which He taught who is the "Prince of Peace,"⁷ who adopted this title as a kind of royal standard for Himself.

True Peace

True peace is that which the Church desires to be established, namely one that is stable, just, fair, founded on right order and which links all together—citizens, families and peoples—by the firm ties of the rights given by the Supreme Lawgiver in the first place, and then by the bonds of mutual fraternal love and cooperation.

Peacefully looking forward to and hoping for this harmonious dwelling together of nations, the Church demands that each nation preserve that degree of dignity which becomes it. For the Church, who has ever kept a friendly attitude toward the various events in your country, has long ago spoken through Our late predecessor of happy memory and expressed the desire that "full recognition be given to the legitimate aspirations and rights of that nation, more populous than any other, whose civilization and culture goes back to the earliest times and which in past ages with the development of its resources has had periods of great prosperity and which it may be reasonably conjectured will become even greater in the future ages as long as it pursues justice and honor."⁸

On the other hand, as has been made known both by broadcast messages and by the press, there are some—even alas among the ranks of the clergy—who do not shrink from casting suspicion on the Apostolic See and hint that it has evil designs toward your country. By thus adopting false and unjust convictions, they are willfully not afraid to confine within a limited scope the supreme teaching authority of the Church in particular, insisting that there are certain questions such as those which concern social and economic matters in which Catholics may set aside the teachings and the directives given by this Apostolic See.

This opinion—it seems entirely unnecessary to demonstrate its exist-

⁷ *Isaiah* 9:6.

⁸ Cfr. note of Pius XI to the Apostolic Delegate in China of Aug. 1, 1928 (AAS, vol. 20, 1928, p. 245).

ence—is entirely false and full of error because, as We declared a few years ago to a special meeting of Our venerable brethren in the episcopacy:

The power of the Church is in no sense limited to so-called “strictly religious matters” but the whole matter of the natural law, its institution, interpretation and application, in so far as the moral aspect is concerned, is within its power. By God’s appointment the observance of the natural law concerns the way by which man must strive toward his supernatural end. The Church in this already shows the way and is the guide and guardian of men with respect to their supernatural end.⁹

This truth had been already wisely explained by Our predecessor St. Pius X in his encyclical letter *Singulari Quadam* of September 24, 1912, in which he made this statement: “All actions of a Christian man so far as they are morally either good or bad, that is, agree with or are contrary to natural and divine law, fall under the judgment and jurisdiction of the Church.”¹⁰

Moreover when narrow limits to Church authority have been arbitrarily set and proclaimed, though these men make profession of a desire to obey the Roman Pontiff with regard to truths to be believed and to observe what they call ecclesiastical directives, they yet proceed with such boldness that they refuse to obey the precise and definite prescriptions of the Holy See. They protest that these refer to political affairs because of a hidden meaning by the author as if they took their origin from some secret conspiracy against their own nation.

It is necessary for Us to mention here a sign of this falling away from the Church, an event truly of great seriousness which fills Our soul—that of the Father and universal Pastor of the faithful—with grief beyond words. For those who profess themselves most interested in the welfare of their country have for some considerable time been striving to disseminate among the people a belief which is devoid of all truth according to which Catholics have the power of directly electing their bishops. As an excuse for this kind of election they allege the need for looking after the good of souls with all possible speed and of entrusting the administration of dioceses to those pastors who, for not resisting Communist desires and forms of political practice, have been accepted by the civil power.

⁹ Sermon to College of Cardinals and Bishops, Nov. 2, 1954 (AAS, Vol. 46, 1954, pp. 671 and 672).

¹⁰ AAS, vol. 4, 1912, p. 68.

We have heard, moreover, that not a few of such elections have been held contrary to all right and law and that, in addition, setting aside a public and severe warning which this Apostolic See had employed toward those involved, certain ecclesiastics have rashly dared to receive episcopal consecration. Since such serious offenses against the discipline and unity of the Church are being committed, it becomes a duty in conscience for Us to warn all that this is completely at variance with the doctrine and principles on which rests the right order of the society divinely instituted by Jesus Christ Our Lord.

For it has been clearly and expressly laid down in the canons that it pertains to the one Apostolic See to judge whether a person is fit for the dignity and burden of the episcopate,¹¹ and that complete freedom in the nomination of bishops is the right of the Roman Pontiff.¹² If it is necessary, as it sometimes happens, it is permitted to persons or groups to take part in some fashion in the selection of an episcopal candidate. This is lawful, however, only if the Apostolic See has approved in express terms, in each particular case and for clearly defined persons or groups, the conditions and circumstances being very plainly determined.

Granted this exception, it follows that bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, enjoy no powers of teaching or of jurisdiction since jurisdiction passes to bishops only through the Roman Pontiff as We admonished in the encyclical letter *Mystici Corporis* in the following words:

... As far as his own diocese is concerned each [bishop] as a true shepherd feeds the flock entrusted to him and rules it in the name of Christ. Yet in exercising this office they are not altogether independent but are subordinate to the lawful authority of the Roman Pontiff, although enjoying ordinary power of jurisdiction which they receive directly from the same Supreme Pontiff.¹³

We again referred to this teaching when We later addressed to you the letter *Ad Sinarum Gentem* in these words:

The power of jurisdiction which is conferred directly by divine right on the Supreme Pontiff comes to bishops by that same right but only through the successor of Peter to whom not only the faithful but also all bishops

¹¹ Canon 331, sect. 3.

¹² Canon 329, sect. 2.

¹³ Encyclical, *Mystici Corporis*, June 29, 1943 (AAS, vol. 35, 1943, pp. 211 and 212).

are bound to be constantly subject and to adhere both by the reverence of obedience and by the bond of unity.¹⁴

But acts pertaining to the power of Holy Orders performed by ecclesiastics of this kind, though they are valid as long as the consecration conferred on them was valid, are yet gravely illicit, that is, criminal and sacrilegious. To such actions the warning words of the Divine Teacher fittingly apply: "He who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber."¹⁵ The sheep indeed know the true shepherd's voice. "But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."¹⁶

It does not escape us that those who thus withdraw from obedience point to a practice which was licit in previous centuries in order to justify themselves with regard to those functions which they have alas wrongfully assumed. Yet everyone sees that it is the denial of all ecclesiastical discipline if in any way at all it becomes lawful to call upon practices which are no longer valid since the supreme authority of the Church has long ago decreed otherwise. Assuredly in no sense do they excuse their action by appealing to another custom. They indisputably prove that they follow this line deliberately in order to escape from the discipline which now prevails and which they ought to be obeying.

We mean that discipline which has been established not only for China and the regions recently enlightened by the light of the Gospel, but for the whole Church, a discipline which takes its sanction from that universal and supreme power of caring for, ruling and governing which Our Lord granted to the successors in the office of St. Peter the Apostle.

Well known are the terms of the solemn definition of the Vatican Council:

Relying on the open testimony of the Scriptures and abiding by the wise and clear decrees both of our predecessors, the Roman Pontiffs, and the general Councils, We renew the definition of the Ecumenical Council of Florence, by virtue of which all the faithful must believe that "the Holy Apostolic See and the Roman Pontiff hold primacy over the whole world, and the Roman Pontiff himself is the successor of the blessed Peter and continues to be the true Vicar of Christ and head of the whole Church, the father and teacher of all Christians, and to him in the

¹⁴ Encyclical, *Ad Sinarum Gentem*, Oct. 7, 1954 (AAS, vol. 47, 1955, p. 9).

¹⁵ John 10:1.

¹⁶ John 10:4-5.

blessed Peter the full power of caring for, ruling and governing the Universal Church was committed by Our Lord Jesus Christ . . ."

We teach, . . . We declare that the Roman Church by the Providence of God holds the primacy of ordinary power over all others, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate. Toward it, the pastors and the faithful of whatever rite and dignity, both individually and collectively, are bound by the duty of hierarchical subordination and true obedience, not only in matters which pertain to faith and morals, but also in those which concern the discipline and government of the Church spread throughout the whole world, in such a way that once the unity of communion and the profession of the same Faith has been preserved with the Roman Pontiff, there is one flock of the Church of Christ under one supreme shepherd. This is the teaching of the Catholic truth from which no one can depart without loss of faith and salvation.¹⁷

From what We have said, it follows that no authority whatsoever, save that which is proper to the supreme pastor, can render void the canonical appointment granted to any bishop, that no person or group, whether of priests or of laymen, can lay claim to the right of nominating bishops, that no one can lawfully confer episcopal consecration unless he has received the mandate of the Apostolic See.¹⁸

Consequently, if consecration of this kind is being done contrary to all right and law, and by this crime the unity of the Church is being seriously attacked, an excommunication reserved *specialissimo modo* to the Apostolic See has been established which is automatically incurred by anyone who received consecration irresponsibly conferred and by the actual consecrator.¹⁹

What then is to be the opinion concerning the excuse added by members of the "association" promoting false patriotism, that they had to act as they alleged because of the need to attend to the care of souls in those dioceses which were then bereft of their bishop?

Spiritual Good of the Faithful

It is obvious that no thought is being taken of the spiritual good of the faithful if the Church's laws are being violated, and further, that it is not a question of vacant sees as they wish to argue in defense, but often it is a question of episcopal sees whose legitimate rulers have been driven out or who now languish in prison or are being obstructed in

¹⁷ Vatican Council, session IV, chap. 3, p. 484.

¹⁸ Canon 953.

¹⁹ Decree of Sacred Congregation of the Holy Office, April 9, 1951 (AAS, vol. 53, 1951, p. 217).

various ways from the free exercise of their power of jurisdiction. It must likewise be added that there have been cast into prison or exiled or removed by other means, those clerics whom the lawful ecclesiastical superiors had designated, in accordance with canon law and the special powers received from the Apostolic See, to act in their place in the government of the dioceses.

It is surely a matter for grief that while holy bishops noted for their zeal for souls are enduring so many trials, the occasion is seized in their difficulties to establish false shepherds in their place so that the hierarchical order of the Church is overthrown and the authority of the Roman Pontiff is treacherously resisted.

And some have advanced to such a degree of arrogance that they transfer blame for these unfortunate and lamentable events, brought about by the deliberate plan of the oppressors of the Church, to the Apostolic See itself. Yet all know well that, by the fact that it is prevented from free and safe communication with the dioceses in China, the Apostolic See has been unable and still is unable to have appropriate knowledge of suitable candidates for election to the episcopal dignity as often as conditions demand. This knowledge is absolutely necessary both in the case of your nation and that of any other.

Venerable Brethren and Dear Children, thus far We have told you with what anxiety We are moved by the errors which certain men are trying to sow among you and by the dissensions which are being aroused. Our intention is that, enlightened and strengthened by the encouragement of your common father, you may remain steadfast and without blemish in that Faith by which We are united and by which alone We shall obtain salvation.

But now, following the ardent dictates of Our mind, permit Us to declare with what close and particular feelings of intimacy We draw near to you. To Our mind come those torments which rend asunder your bodies or your minds, particularly those which the most valiant witnesses of Christ are enduring, among whose number are not wanting several of Our venerable brethren in the episcopate. The trials of all these We daily offer on the altar to the Divine Redeemer, together with the prayers and sufferings of the whole Church.

Be constant then and put your trust in Him according to the words: "Cast all your anxiety upon Him, because He cares for you."²⁰

²⁰ 1 Peter 5:7.

He sees clearly your anguish and your torments. He particularly finds acceptable the grief of soul and tears which many of you, bishops and priests, members of religious congregations and the faithful from ranks of the laity, pour forth in secret when they behold the efforts of those who are striving to subvert the groups of Christians among you. These tears, these bodily pains joined to tortures, and the blood of the martyrs both of the past and of the present day, will be precious tokens to bring it about that, through the most powerful intervention of Mary, the Virgin Mother of God, Queen of China, the Church in your native land will at long last regain its strength and, in a calmer age, find happier days shining upon it.

Encouraged by this hope, to you and to the flocks committed to your care We most lovingly grant in the Lord as a token of divine gifts and a sign of Our special good will, Our Apostolic Benediction.

From St. Peter's in Rome, June 29th, the feast of the Holy Apostles Peter and Paul in the year 1958, the 20th of Our pontificate.

PIUS XII POPE.



Communism Reveals Its Face

The adoption by the Chinese Communists of the original Communist idea of the immediate formation of agricultural communes, is turning the entire strategy of communization upside down and upsetting the orthodox version of the required "stages" of development. It is discrediting the Soviet slogan of "building socialism," in the agricultural sector at least, and is revealing the true character of communism's final aim, which has been concealed so far behind the same slogan of "building socialism," in all the Communist-ruled countries.—G. M. Dimitrov in *INTERNATIONAL PEASANT UNION*, October, 1958.

Discrimination based on the accidental fact of race or color, and as such injurious to human rights, cannot be reconciled with the truth that God has created all men with equal rights and equal dignity.

On Compulsory Segregation

THE AMERICAN HIERARCHY*

FIFTEEN YEARS ago, when this nation was devoting its energies to a world war designed to maintain human freedom, the Catholic Bishops of the United States issued a prayerful warning to their fellow citizens. We called for the extension of full freedom within the confines of our beloved country. Specifically, we noted the problems faced by Negroes in obtaining the rights that are theirs as Americans. The statement of 1943 said in part:

In the providence of God there are among us millions of fellow citizens of the Negro race. We owe to these fellow citizens, who have contributed so largely to the development of our country, and for those whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and a full chance for the social advancement of their race.

In the intervening years, considerable progress was made in achieving these goals. The Negro race, brought to this country in slavery, continued its quiet but determined march toward the goal of equal rights and equal opportunity. During and after the Second World War, great

*A statement issued at the annual meeting of the Hierarchy, November 13, 1953.

and even spectacular advances were made in the obtaining of voting rights, good education, better-paying jobs and adequate housing. Through the efforts of men of good will, of every race and creed and from all parts of the nation, the barriers of prejudice and discrimination were slowly but inevitably eroded.

Because this method of quiet conciliation produced such excellent results, we have preferred the path of action to that of exhortation. Unfortunately, however, it appears that in recent years the issues have become confused and the march toward justice and equality has been slowed if not halted in some areas. The transcendent moral issues involved have become obscured and possibly forgotten.

Our nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for racial justice. No region of our land is immune from strife and division resulting from this problem. In one area, the key issue may concern the schools. In another it may be conflicts over housing. Job discrimination may be the focal point in still other sectors. But all these issues have one main point in common. They reflect the determination of our Negro people, and we hope the overwhelming majority of our white citizens, to see that our colored citizens obtain their full rights as given to them by God, the Creator of all, and guaranteed by the democratic traditions of our nation.

There are many facets to the problems raised by the quest for racial justice. There are issues of law, of history, of economics and of sociology. There are questions of procedure and technique. There are conflicts in cultures. Volumes have been written on each of these phases. Their importance we do not deny. But the time has come, in our considered and prayerful judgment, to cut through the maze of secondary or less essential issues and to come to the heart of the problem.

Heart of the Race Question

The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow-man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic and social adjustments. But if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow-men then our nation faces a grave internal crisis.

No one who bears the name of Christian can deny the universal love

of God for all mankind. When our Lord and Saviour, Jesus Christ, "took on the form of man" (*Philippians* 2:7) and walked among men, He taught as the first two laws of life the love of God and the love of fellow-man. "By this shall all men know that you are my disciples, that you have love, one for the other" (*John* 13:35). He offered His life in sacrifice for all mankind. His parting mandate to His followers was to "teach all nations" (*Matthew* 28:19).

Our Christian faith is of its nature universal. It knows not the distinctions of race, color or nationhood. The missionaries of the Church have spread throughout the world, visiting with equal impartiality nations such as China and India, whose ancient cultures antedate the coming of the Saviour, and the primitive tribes of the Americas. The love of Christ, and the love of the Christian, knows no bounds. In the words of Pope Pius XII, addressed to American Negro publishers twelve years ago, "all men are brothered in Jesus Christ; for He, though God, became also man, became a member of the human family, a brother of all" (May 27, 1946).

Even those who do not accept our Christian tradition should at least acknowledge that God has implanted in the souls of all men some knowledge of the natural moral law and a respect for its teachings. Reason alone taught philosophers through the ages respect for the sacred dignity of each human being and the fundamental rights of man. Every man has an equal right to life, to justice before the law, to marry and rear a family under human conditions and to an equitable opportunity to use the goods of this earth for his needs and those of his family.

From these solemn truths, there follow certain conclusions vital for a proper approach to the problems that trouble us today. First, we must repeat the principle—embodied in our Declaration of Independence—that all men are equal in the sight of God.

By equal we mean that they are created by God and redeemed by His Divine Son, that they are bound by His law and that God desires them as His friends in the eternity of heaven. This fact confers upon all men human dignity and human rights.

Men are unequal in talent and achievement. They differ in culture and personal characteristics. Some are saintly, some seem to be evil, most are men of goodwill, though beset with human frailty. On the basis of personal differences we may distinguish among our fellow-men, remembering always the admonition: "Let him who is without sin . . . cast the first stone" (*John* 8:7).

But discrimination based on the accidental fact of race or color, and as such injurious to human rights regardless of personal qualities or achievements, cannot be reconciled with the truth that God has created all men with equal rights and equal dignity.

Secondly, we are bound to love our fellow-man. The Christian love we bespeak is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit.

Integration Bars Rejected

Among all races and national groups, class distinctions are inevitably made on the basis of like-mindedness or a community of interests. Such distinctions are normal and constitute a universal social phenomenon. They are accidental, however, and are subject to change as conditions change. It is unreasonable and injurious to the rights of others that a factor such as race, by and of itself, should be made a cause of discrimination and a basis for unequal treatment in our mutual relations.

The question then arises: Can enforced segregation be reconciled with the Christian view of our fellow-man? In our judgment it cannot, and this for two fundamental reasons.

1. Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obsolete court doctrine of "separate but equal" had been carried out to the fullest extent so that all public and semipublic facilities were in fact equal, there is, none the less, the judgment that an entire race, by the sole fact of race and regardless of individual qualities, is not fit to associate on equal terms with members of another race. We cannot reconcile such a judgment with the Christian view of man's nature and rights.

Here again it is appropriate to cite the language of Pope Pius XII:

God did not create a human family made up of segregated, dissociated, mutually independent members. No; He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact (Sept. 7, 1956).

Denials to Negroes Noted

2. It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job oppor-

tunity and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid train of evils so often associated with the consequent slum conditions. Surely Pope Pius XII must have had these conditions in mind when he said just two months ago:

It is only too well known, alas, to what excesses pride of race and racial hate can lead. The Church has always been energetically opposed to attempts of genocide or practices arising from what is called the "color bar" (Sept. 5, 1958).

One of the tragedies of racial oppression is that the evils we have cited are being used as excuses to continue the very conditions that so strongly fostered such evils. Today we are told that Negroes, Indians and also some Spanish-speaking Americans differ too much in culture and achievements to be assimilated in our schools, factories and neighborhoods. Some decades back the same charge was made against the immigrant Irish, Jewish, Italian, Polish, Hungarian, German and Russian. In both instances differences were used by some as a basis for discrimination and even for bigoted ill-treatment. The immigrant, fortunately, has achieved his rightful status in the American community. Economic opportunity was wide open and educational equality was not denied to him.

Negro Desires Defended

Negro citizens seek these same opportunities. They wish an education that does not carry with it any stigma of inferiority. They wish economic advancement based on merit and skill. They wish their civil rights as American citizens. They wish acceptance based upon proved ability and achievement. No one who truly loves God's children will deny them this opportunity.

To work for this principle amid passions and misunderstandings will not be easy. It will take courage. But quiet and persevering courage has always been the mark of a true follower of Christ.

We urge that concrete plans in this field be based on prudence. Prudence may be called a virtue that inclines us to view problems in their proper perspective. It aids us to use the proper means to secure our aim.

The problems we inherit today are rooted in decades, even centuries, of custom and cultural patterns. Changes in deep-rooted attitudes are not made overnight. When we are confronted with complex and far-reaching evils, it is not a sign of weakness or timidity to distinguish among remedies and reforms. Some changes are more necessary than others.

Some are relatively easy to achieve. Others seem impossible at this time. What may succeed in one area may fail in another.

Study Is Urged

It is a sign of wisdom, rather than weakness, to study carefully the problems we face, to prepare for advances and to by-pass the nonessential if it interferes with essential progress. We may well deplore a gradualism that is merely a cloak for inaction. But we equally deplore rash impetuosity that would sacrifice the achievements of decades in ill-timed and ill-considered ventures. In concrete matters we distinguish between prudence and inaction by asking the question: Are we sincerely and earnestly acting to solve these problems? We distinguish between prudence and rashness by seeking the prayerful and considered judgment of experienced counselors who have achieved success in meeting similar problems.

For this reason we hope and earnestly pray that responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously and prayerfully before it is too late.

For the welfare of our nation we call upon all to root out from their hearts bitterness and hatred. The tasks we face are indeed difficult. But hearts inspired by Christian love will surmount these difficulties.

Clearly, then, these problems are vital and urgent. May God give this nation the grace to meet the challenge it faces. For the sake of generations of future Americans, and indeed of all humanity, we cannot fail.



The Open Mind

If we mean by the "open mind" one that can never come to a conclusion about truth, then our attitude must not be the open mind but rather the open heart. An open mind is not always an intelligent mind; a wise mind every now and then closes on something because it is sacred and worth dying for if need be. An open perfume bottle loses its scent; an open mind often becomes a vacant mind. There really is a great value in corks.—*WORLD MISSION, Fall, 1958.*

A multiracial society can exist only where the different groups are permitted to live together in harmony, to co-operate in schemes for the common good and to share the same political, social, educational, professional and cultural facilities.

Multiracial Society

THE HIERARCHY OF NORTHERN RHODESIA*

BEFORE HIS passion and death Our Lord Jesus Christ prayed in a special way for unity among men. "Holy Father," He prayed, "keep them true to Thy Name, Thy gift to me, that they may be one, as we are one" (*John 17:11*). "That they may all be one; that they too may be one in us, as Thou Father art in me, and I in Thee; so that the world may come to believe that it is Thou who hast sent me. And I have given them the privilege which Thou gavest to me, that they should all be one, as we are one; that while Thou art in me, I may be in them, and so they may be perfectly made one. So let the world know that it is Thou who hast sent me, and that Thou hast bestowed Thy love upon them, as Thou hast bestowed it upon me" (*John 17:21-23*).

The Church continually reminds her children of this prayer of our Divine Saviour for unity amongst men. Accordingly it is with anxiety and solicitude that She witnesses instances of unhappy relationships between the citizens of this country, of the development of unhappy and

*A joint pastoral letter read in all the Churches of Northern Rhodesia, January 6, 1958.

ruinous divisions fomented by a totally erroneous emphasis on racial disparity.

Basic Principles

We judge that the time has come for us, your bishops, to speak to you on this grave matter of race relations. We address ourselves to you, Christians in communion with the Holy See, members of every race in Northern Rhodesia, in order to remind you of the basic Christian principles underlying all problems of a racial or other social nature, and to admonish and exhort you to carry out your individual and collective duty before Almighty God to do all in your power to bring about racial and social peace, the peace of Jesus Christ.

It is unnecessary for us to prove our authority to instruct you in the context of social affairs. Our mandate is that of the Church ordered by Jesus Christ, her Founder, to: "Go . . . preach the Gospel to the whole of creation" (*Mark* 16:15). Given this mandate, the Church has the right and duty to teach and guide Christians not alone in purely religious matters but also in social, economic and political affairs in so far as they are connected with the moral order.

There is only one moral law, and it is basic in every field of human activity, be it religious, social, economic or political. The Church is the guardian of that law and states the principles concerned with it. It is for governments and the experts in each field to work out the concrete applications of these principles in everyday life by legislation and by good custom. It is the duty of Christians to give their support only to those laws and customs which do not contradict the guiding principles of the moral law.

We now address ourselves to the question of race relations.

Human Unity

One of the fundamental doctrines of the Church is that *the human race is one*. The fact of its oneness is not altered by any secondary differences, such as difference in color, in the various families that compose the human race. The Church teaches that the whole human race is descended from Adam and Eve, and has therefore the same origin, the same nature, the same basic rights and duties, and the same supernatural destiny.

Furthermore, the whole of mankind is united in a common brotherhood in Christ. St. Paul emphasized this truth when he wrote:

Through faith in Jesus Christ you are all now God's sons. All you who

have been baptized in Christ's name have put on the Person of Christ; no more Jew or Gentile, no more slave and freeman, no more male and female; you are all one person in Jesus Christ (*Gal. 3:26-28*).

Again, in his first Epistle to the Corinthians (12:12-14), he writes:

A man's body is all one, though it has a number of different organs; and all this multitude of organs goes to make up one body; so it is with Christ. We too, all of us, have been baptized into a single body by the power of a single Spirit, Jews and Greeks, slaves and freemen alike; we have all been given drink at a single source, the one Spirit.

Our Holy Father the Pope, in his Encyclical Letter *Mystici Corporis*, remarks that

in the Mystical Body there is a supernatural bond of unity existing and active in the whole body and in each and every part of it . . . This bond of unity is infinite and uncreated; it is the Holy Spirit, who, numerically one and the same, fills and unifies the whole Church.

Our Holy Father goes on to point out that as we all are of the same origin and of the same Mystical Body of Christ, we have the same supernatural destiny—eternal happiness in heaven.

We wish to make it clear that we recall this truth of the essential oneness of the human family for the benefit of all sections of our flock, and not of one section only. We appeal to all Catholics to think and speak and act in conformity with their belief in the unity of mankind, and not to pay exaggerated attention to accidental differences within the human family, particularly to the color difference.

Human Rights

Since the human race is essentially one, all men possess the same basic human rights. The Church declares that God gave every man certain rights when He gave him a soul. Among these rights the following are relevant:

- The right to life and bodily integrity.
- The right to the necessities of life and to a decent living.
- The right to worship.
- The right to the normal development of his faculties.
- The right to private property and ownership.
- The right to sojourn and movement.
- The right to marriage and to family life.
- The right to give his children the education of his choice.
- The right to associate with his fellow men.

Man cannot live in society or freely enjoy his rights unless he does his duty towards society and respects the rights of his fellow men. Thus, if a man fails to do his duty or fails to respect the rights of others he may be compelled to do so by society acting through its lawfully established courts of justice. It is the role of properly constituted authority called Government to regulate the use of human rights so as to protect the rights of each individual and of the whole community; but it can never arbitrarily take away the basic rights which every person enjoys, no matter what that person's social, economic or educational standing is.

We realize that it is not an easy task to reconcile the rights of each group in a country like Northern Rhodesia, the population of which is composed of peoples who differ in many respects. But the differences are often wilfully exaggerated, and the adjustment of allegedly conflicting rights is often unjustly delayed, with the result that bitterness is caused and divisions grow between peoples who can and should form one harmonious nation.

What is needed—and urgently—is the spirit of Christian good-will to permeate all the peoples of the Territory, and the determination to see justice done by the active support of other's rights as well as of one's own.

Corresponding Duties

As well as claiming rights, men must accept and fulfil their duties. Unfortunately, in Northern Rhodesia today, there is sometimes too much emphasis laid on rights, and too little on duties.

One of the primary duties of every man is to exercise the virtue of justice, which means to respect and to grant the rights of others. Sometimes it is said that it would be dangerous to grant every man the full and equal exercise of his rights, on the grounds that all men are not equally able to fulfill their duties to society. This fear is sometimes expressed especially in respect of one particular race. By applying uncritically this argument to one race, we may be guilty of an act of injustice to many members of the race who are fully able and willing to realize their responsibilities.

There is the further duty of every man to love all other men. This is part of the first and most important commandment given to us by Our Lord Jesus Christ:

I have a new commandment to give you, that you are to love one another; that your love for one another is to be like the love I have borne you. The mark by which all men will know you for my disciples will be the love you bear one another (*John 13:34-35*).

There are few words more misunderstood than the words "charity" or "love." Christian love is not the emotion we feel towards those who are dear to us; it consists in wishing our fellow men well and in taking a genuine and active interest in their spiritual and material welfare. It is not alone hatred which is contrary to the laws of Christian charity but also indifference to the welfare of our neighbor.

In this Territory the commandment of love is violated by those who in their political, social or professional activities aim at the welfare of their own section of the community with little or no regard for the welfare of other groups. It would be hypocrisy to claim that we stand for Christian civilization if we ignore one half of the most important commandment of Christ, viz., to love our neighbor—all our neighbors—as ourselves.

Let us recall the characteristics of charity according to the teaching of St. Paul:

Charity is patient, is kind; charity feels no envy; charity is never perverse or proud; never insolent; does not claim its rights, cannot be provoked, does not brood over an injury; takes no pleasure in wrong-doing, but rejoices at the victory of truth (*I Cor. 13:4-6*).

For that reason the Church, speaking as the voice of Almighty God, condemns all words or actions calculated to arouse ill-feeling, for these violate the special commandment of Jesus Christ that we love every other human being whatever be his color, his standard of culture or his social position.

We warn all Catholics against falling into the snares of the apostles of hatred "who come to you in sheep's clothing, but are ravenous wolves within" (*Matt. 7:15*), and who under the cloak of love for one group preach hatred or contempt of another. Those who have attained a higher standard of culture are not only forbidden by Jesus Christ to despise their less cultured brethren or to deny them the right and means to attain to a higher culture, but they are obliged to help them to attain to that position even if this demands sacrifices on their part.

On the other hand, the underprivileged must also be reminded that hatred of those who are better off is a grave sin against the first and most important commandment. Envy is a sin, and it is not by envying others but chiefly by one's own steady effort that one reaches a higher standard of living.

Pope Pius XII warns against the apostles of hatred in his Encyclical Letter *Fidei Donum*, saying:

We know that atheistic materialism has spread its virus of division, alas, throughout various regions of Africa, stirring up passions, making peoples and races rise against one another, making use of real difficulties to seduce minds with easy mirages or to sow rebellion in hearts. In our solicitude for the genuine human and Christian progress of the peoples of Africa, We wish to renew here in their regard the grave and solemn admonition which We have already addressed to the Catholics of the whole world on this subject.

Multiracial Society

The most ardent desire of your Bishops is to see Northern Rhodesia develop into a happy, prosperous, harmonious country.

A multiracial society can exist only where the different groups are permitted to live together in harmony, to cooperate in schemes for the common good, and to share the same political, social, educational, professional and cultural facilities. Then, and only then, can there be common interests and national unity.

Nothing short of this concept of a multiracial society will have the approval of the Catholic Church, because it is the only system which will safeguard the requirements of human dignity and secure equality in human rights for all its citizens, thus helping the less developed towards the same levels as the others in public and professional life.

The mere physical juxtaposition of African, European and Asian zones is but a perversion of the term "multiracial society," and it cannot build up a society or a nation. There is no multiracial society as long as the various sections of the population are compelled to live segregated from each other.

Some barriers may have been justified in the past. They are no longer justified today. If any barrier has to be retained its only justification should be the common good; it should not be erected for the benefit of one section alone of the people.

We are fully aware of the difficulties of molding into one multiracial society a community like ours where there are so many and such great differences between the component groups. Some differences between men will always exist; absolute equality among men, and a classless society as preached by Marxian communism are impossible of attainment. But we reject the classification of persons on the ground of color, with the intention of keeping people of one color in an inferior position, of another color in a superior one.

We disapprove of any attempts to delay the process of bringing the less developed sections of the community up to the level of the more

developed. It is the duty of society, especially in a country such as ours where large sections of the people are living in less developed conditions, to make every effort to raise these as quickly as possible to a higher material and moral level.

And on their part, the underprivileged must bear in mind that it is their duty to the community to have a sincere desire to improve their present conditions, and they must realize that it is mainly through their own work and effort that this should be achieved. In proportion to their effort it is the duty of the community—and indeed we would say one of its first duties—to improve the living conditions of those of its underprivileged fellow-citizens.

The people of Northern Rhodesia, like every human society, must have their laws and regulations. As individuals are bound by the laws of justice and charity, so also are the organs of the state. The aim of laws must be the good of the whole community and not merely the good of any one section. We would like to see policy and legislation in Northern Rhodesia based more on the unity of the human race than on the secondary differences between the sections which inhabit it.

We warn all Catholics that they cannot reconcile with their Catholic conscience any tendency to introduce legislation which would secure the rights of one section of the community by curtailing the rights of others, especially those rights which we enumerated previously.

Christian Order

We call upon the faithful of all races to do everything in their power to help build a happy and harmonious society in Northern Rhodesia. If the country is to enjoy Christian order and to set an example of Christian brotherhood and cooperation to a world torn in so many places by racial and social strife, none of its Catholics may sit idle.

They represent a large part of its population. Firmly united to their bishops and clergy, and supported by an elite of Catholics of all races well instructed in the social doctrine of the Church, they must make this doctrine heard in all spheres of public, social and professional life. Thus they will share in the building up of a Christian order in this our country. If they fail to do so they will open the door to the manifold evils which have befallen those countries which have rejected Christian principles.

In his Encyclical *Fidei Donum* already quoted, Pius XII writes:

The majority of these [African] territories are going through a phase of social, economic and political evolution which is full of consequence for their future . . . We express our wish that a task of constructive collaboration may be carried out in Africa, a collaboration free of prejudice and mutual sensitiveness, preserved from the seductions and strictures of false nationalism, and capable of extending to these peoples rich in resources and prospects, the true values of Christian civilization, which have already borne so many fruits in other continents.

"May God, the author of all endurance and all encouragement, enable you to be all of one mind according to the mind of Christ Jesus" (*Rom. 15:5*). By keeping this thought always in our minds we will all, regardless of our race, render to this country the invaluable service of helping it to become a worthy state built on justice, charity, liberty and unity.

Given in Lusaka, on the Feast of the Epiphany, January 6, 1958.

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